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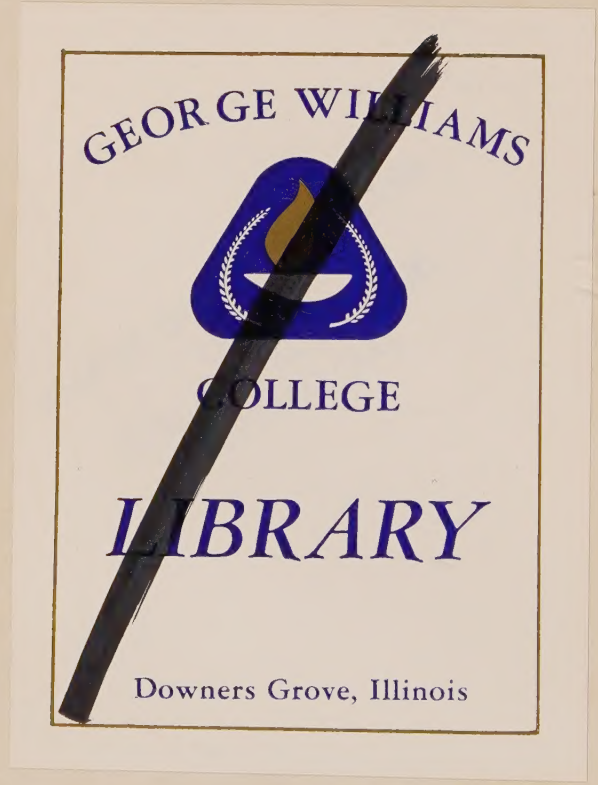
QUESTIONS
AND
ANSWERS
WITH COMPLETE HISTORY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ROSICRUCIAN
QUESTIONS AND ANSWERS
WITH COMPLETE HISTORY OF THE ROSICRUCIAN ORDER

ROSICRUCIAN

QUESTIONS AND ANSWERS

WITH COMPLETE HISTORY *of the* ROSICRUCIAN ORDER

By H. SPENCER LEWIS, Ph. D., F. R. C.
First Imperator of the Rosicrucian Order for North and South America

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VOLUME I

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DEDICATION

To the Memory of

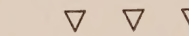
BROTHER JULIUS SACHSE, F. R. C.
Historian,

last descendant of the First American Rosicrucian Colony, whose History of their achievements will remain as a monument to the Faith and Love of their great leader, Magister Kelpius,

THIS BOOK IS DEDICATED

that I may place a flower among the many at the side of his grave.

The Rosicrucian Library



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The True Name and Emblems of the International Rosicrucian Order

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Registered in the U. S. Patent Office
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MODERN SPHINX PRESERVES AGE-OLD PRINCIPLES

The late Imperator of the Rosicrucian Order, Dr. H. Spencer Lewis, in full ritualistic regalia, upon the occasion of the dedication of the Rose-Croix Science Building in 1934, A. D., is seen here depositing for posterity a scroll which contains fifteen of the Order's most important philosophic principles. On his left are Dr. Clement Le Brun, Past Grand Master of AMORC, and an assistant.

Manifesto
Au Nom et Sous les Auspices de la PUISSANCE SUPRÊME
CONSEIL INTERNATIONAL
des ORDRES ORIENTAUX
PAIX — TOLÉRANCE — UNION!
Be it known, that,
At a Convention of the Supreme Officers
of the various ancient Rosicrucian Orders and
affiliated bodies of the world, composing the
FUDOSI, held in Brussels, Belgium, August
13th to 18th 1934, it was unanimously decreed:
The S... S... of the A... M... O. R... C... of North America is hereby empowered
and authorized to extend its Jurisdiction and exclusive authority to
South America as well as to the territories and dependencies of the United
States, Canada and other possessions of North and South American countries,
and that the said S... S... of A... O... R... C. for N. and S. America shall have the
right and authority to act as Sponsor for the establishment of Rosicrucian
Lodges and Chapters in such countries of the world not governed by any recog-
nized Grand or Supreme Lodge or S. S., as may be deemed advisable by
a majority of the Members of the International Rosicrucian Council, and for
to accept, initiate and instruct individuals living in any part of the
world, subject only to any agreeable regulations that may be proposed by
the S. S. or Grand Lodge of the Rosicrucians of the FUDOSI which may
exist in any country
Attested
Carl Andersen
Arthur E. Robert
Hans Gerber

AUTHORITATIVE RECOGNITION

Manifesto issued and signed by the highest dignitaries of the International Council of the Rosicrucian Order for the world, at a conclave of the F.U.D.O.S.I. held in Brussels, Belgium, during the week of August 13 to 18, 1934, A. D. The Manifesto decrees that the AMORC, with See in San Jose, California, is the authorized sector of the ancient Rosicrucian Fraternity in North and South America.

F. U. D. O. S. I.

Federatio Universalis Dirigens Ordines Societatesque Initiationis

PAX HOMINIBUS BONÆ VOLUNTATIS... SALUTEM NOSTRUM IN LUCE VERITATIS

Cathedra Fratris Magni Secretarii

Valle Bruxellis (Belgia)
die 21 junii Vere Lucis

Libri Matricularis
Numerus :

Fratri Carissimo : Sár Sp Lewis Imperator
in Valle San José California

Très Ill Frre Imperator

J' appelle sur votre prochain Couvent la Lumière de l' Esprit-Saint et ses sept dons. Je prie le Très Haut, Souverain Créateur et Maître de toutes choses de répandre ses grâces divines sur tous vos frères.

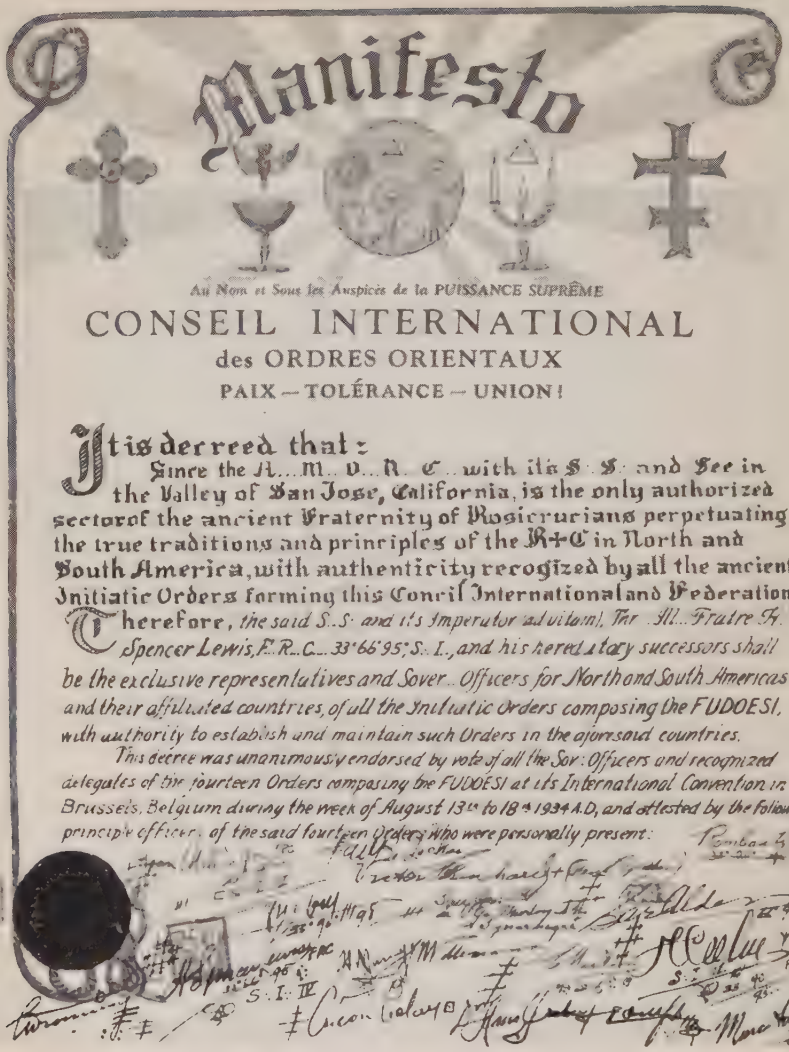
Suivant sa promesse, qu' à l' appel de votre prière, le Christ soit au milieu de vous.

Je vous bénis dans la Lumière resplendissante de la Sainte Rose et la gloire éternelles de la divine Croix..

Sân Hiéronymus
Imperator d'Europe

SALUTATIONS FROM THE IMPERATOR OF EUROPE

A communication from Sar Hieronymus, Imperator of the Rose-Croix of Europe to the late Imperator of AMORC of North and South America, Dr. H. Spencer Lewis, extending greetings. The felicitations are written on the official stationery of the F.U.D.O.S.I., a federation of the authoritative, initiatory and mystical Orders of the world, AMORC being the only Rosicrucian movement of the western World affiliated with it.


Manifesto
Au Nom et Sous les Auspices de la PUISSANCE SUPRÊME
CONSEIL INTERNATIONAL
des ORDRES ORIENTAUX
PAIX — TOLÉRANCE — UNION!
It is decreed that:
Since the A... M... O... R... C... with its S. S. and See in the Valley of San Jose, California, is the only authorized sector of the ancient Fraternity of Rosicrucians perpetuating the true traditions and principles of the R+C in North and South America, with authenticity recogized by all the ancient Initiatic Orders forming this Conril International and Federation,
Therefore, the said S. S. and its Imperator ad vitam, Thr. Ill... Frater H. Spencer Lewis, F. R. C... 33°66°95°, S. I., and his hereditary successors shall be the exclusive representatives and Sover... Officers for North and South Americas and their affiliated countries, of all the Initiatic Orders composing the FUDOESI, with authority to establish and maintain such Orders in the aforesaid countries.
This decree was unanimously endorsed by vote of all the Sov: Officers and recognized delegates of the fourteen Orders composing the FUDOESI at its International Convention in Brussels, Belgium during the week of August 13th to 18th 1934 A.D, and attested by the following principle officers of the said fourteen Orders who were personally present:

EXTENSION OF JURISDICTION

A decree by the F.U.D.O.S.I. and International Council of the Rose-Croix of the world, issued August 13, 1934, at Brussels, Belgium, empowering the A.M.O.R.C., as the authoritative Rosicrucian Order of the Western World, to extend its jurisdiction to include the countries and territories of South America.

PREFACE

The mystery which has always surrounded the origin and history of the Great White Brotherhood has probably been one of its fascinating attractions, even with those who had no interest in its teachings or its activities. The mystery is not eliminated by a revelation of the *real* as well as the *traditional* facts associated with its origin; and in its history one will find romance, intrigue, astounding achievements, fascinating exploits, and alluring inducements.

The history of the Brotherhood must be divided into two general classifications. First, that which is traditional, and which has come down to the present time by word of mouth, supported by more or less definite references in ancient writings or symbolical passages in the rituals or teachings; and second, that which is truly historical and supported by the records found in the various branches of the organization throughout the world.

It is realized that the traditional history of the organization is very often cast aside, or accepted with considerable doubt by those who hesitate to believe in the antiquity of the organization. Persons of this type prefer to have the history of the

organization begin with its first definite, printed records. They forget that everything of human construction had a beginning, and that there must have been an origin and beginning of the Order which antedates the first definite, printed or written records.

It was generally believed, several hundred years ago, that the *historical birth* of the Rosicrucians did not antedate the seventeenth century. It was likewise believed that the *traditional birth* of the Order began some time in the Christian Era, and ended at the time of the historical birth. In other words, the attitude was taken that all the stories, reports, and references to the Rosicrucians as existing prior to the seventeenth century belonged to the *traditional history* of the Order. But, the many discoveries of documents, books, manuscripts, and references of an authentic nature in the past century have taken the actual origin and existence of the Order backward step by step, year by year, into the very heart of the so-called traditional period.

The demand on the part of Rosicrucian students throughout the world, and the search on the part of thousands of others, for more facts regarding both the traditional and actual periods of the Order's existence, have warranted this history.

Parts of this history appeared for the first time in the official Rosicrucian magazine called the "American Rosae Crucis," beginning with the January, 1916, issue. That history was, at that time, considered the most complete outline of the traditional part of the Order's existence ever presented, and has been widely utilized by other writers who found therein the clues which enabled them to verify many of the statements made. Since 1916 a number of other histories have appeared in the French, Dutch, German, and English languages by eminent officers of the organization. In most of these, the facts presented in the articles which appeared in the "American Rosae Crucis" have been utilized and appreciation expressed for the publication of hitherto concealed records.

The present history is an extension of the one published in the magazine, and is considerably augmented by documents, books, and papers sent to the author by other historians or members of foreign branches of the Order, who were able to find further details because of the clues given in the original articles. Credit must also be given to the researches made by the official historian of the Order in America, *Fra Fidelis,* who, through his editorial association with one of the largest newspapers in North America, and his connections

with the Order and with foreign libraries and records in many languages, has been able to make extensive researches covering a number of years, thereby bringing to light many important and intensely interesting facts.

Whether one accepts all of the points of the traditional history or not, one is certain to feel that the origin of the Rosicrucian Order is found in the early mystery schools of the Great White Brotherhood. A study of the schools of philosophy and arcane wisdom in the Oriental lands preceding the Christian Era reveals that there is but one land in which the Rosicrucian organization could have had its birth. That land is Egypt; and even the casual student of Egyptian history is impressed with the probability of the birth of the organization in that land.

If one sets aside the traditional history entirely, and accepts only that which is based upon very definite records in printed or official manuscript form, one must reject the popular and entirely fictitious claim that the Rosicrucian Order had its origin in the seventeenth century in Germany. The very positive references to the Order in printed books dated centuries earlier in other lands prove conclusively that the Order was very old and very well established when it had a form

of revival in Germany in the seventeenth century. Likewise, one discovers at once that the romantic or symbolic story regarding *Christian Rosenkreuz* and *his* foundation of the first Rosicrucian body must be rejected, unless one associates that story with similar stories found in many earlier records.

The author, therefore, presents the following history as the most modern version, and perhaps the most complete outline of the history of the Rosicrucian Order, with the hope that the members of the Order will find between the lines the facts which are carefully concealed; and the inquiring mind, seeking for a mystery story and nothing more, will also find in the printed words a mystical romance prepared to his liking.

INTRODUCTION

It is no violation of secrecy to give the outer, objective details of the various activities of the Great White Brotherhood, but the genuine conservatism of the Eastern Councils until recent years has acted as a barrier against such publicity as we in America believe necessary for the growth of any public or semi-public institution.

After twenty years' study of the doctrines and principles, and a very careful examination of all matters pertaining to the history of the Order, one does not find a single prohibition against the general publication of the history except in such minor details as are closely associated with the working or manifestation of some of the R. C. doctrines. While these exceptions are few, although of vast importance to the higher students, they have undoubtedly caused the subconscious attitude on the part of all R. C. Brothers and Sisters that it is safer, in the face of their individual sacred oaths, to refrain from all mention of either the antiquity or progression of the Order.

There is also the element of mysticism which explains the attitude of even the most advanced Brothers and Sisters. Realizing, as most of them

do, that the complete history of the Brotherhood has never been given to the public, and has for centuries defied the casual researches of scientists, historians and archivists alike, they feel a certain pride in having been able to mystify the profoundly inquisitive minds. Even the grossly erroneous and biased *resumé* of the history of the Brotherhood given in various encyclopedias, reference books, and histories only adds to this feeling of pride and victory.

Such secrecy is not only uncalled for, but is positively detrimental to the Order in *America*. We are a people of frankness; Americans are lovers of the true, and have a natural antipathy toward that which may be characterized as "mystically mythical;" and precisely such is the general impression of the origin and existence of the R. C. Order in the minds of many thousands today.

Nor is it necessary to enshroud the history of the Order with a cloak of blackest mystery to make the Order itself appeal to the thinking mind. One will find that the true history of the Order arouses, even commands, such deep respect for its noble birth, grand growth, and wonderful increase of power, that this is a greater attraction to the thinking American than the element of mystery.

Inexactness and indefiniteness are the principal faults to be found with all the published accounts of the origin and present status of the Order. The few instances of wilful and inconsistent deception shown by some writers on the subject may be ignored in any consideration of the matter, for no mind can explain these things nor account for them, aside from the writer's own personal bias which we are always led to believe has had no influence upon the honesty of the work.

Still, there are many very definite and exact facts easily within the reach of an analytical mind bent upon historical research, even when that mind is uninitiated into the secrets of the Order.

The claim has been made that the AMORC is the oldest fraternal or secret order known to man. This claim makes the Order antedate Freemasonry and the latter has always claimed great antiquity. Here again the investigator is confronted with a mass of details purporting to be the history of Freemasonry, but gradually classifying itself into two groups which one may label "facts" and "traditions."

On the point of its connection with the Rosicrucians, Freemasonry is more or less silent. It traces its antiquity to Solomon's Temple, and refers to characters whose history, if not actual

existence, is cloaked with mystery. Its published history is very esoteric and mystical, although its actual history, as known to all advanced Rosicrucians, is a living testimonial to the truth of the notable principles of Brotherhood which actuate Freemasonry.

So closely are the two Orders allied in some lands that many of the great exponents of the one are active workers in the other. Freemasonry has acknowledged its debt to the ancient White Brotherhood by adding a Rosicrucian Degree to the Ancient and Accepted Scottish Rite.

H. Spencer Lewis, F. R. C.

ADDENDUM

The author of this work passed through transition (the Rosicrucian term for that change from mortal to immortal existence commonly referred to as death) on Wednesday, August 2, 1939, in San Jose, California, the See of the Rosicrucian Order. For a quarter of a century he devoted his time and genius exclusively to the furtherance of Rosicrucianism in the Americas. He was unstinting in the sacrifices he made, as had been the venerable masters before him, that Rosicrucian idealism might survive and its heritage of wisdom be transmitted to the searching and inquiring minds of men and women, so that their lives might accordingly be bettered. Also, like the leaders of the Rosicrucian Order in past centuries, he was Cosmically prepared, if not ordained, for his tremendous task, with a versatility of talents amounting to genius, and an abundance of dynamic energy.

There is no greater testimony of his abilities and powers of accomplishment, than that in so few years he should make an organization, the name and repute of which had been commonly confined to dusty tomes and the records of secret archives, come to command the attention and respect of

thousands of persons in every walk of life, and in every section of North and South America. There was hardly any realm of creative enterprise which his mind and personality did not touch. The technical diagrams used to illustrate the precepts of the Rosicrucian teachings, as well as the elaborate symbolical paintings which ornamented the periodicals of the Order, issued for membership and public consumption alike, were the products of his artistic ability. Many of the Temples of the Rosicrucian Lodges throughout this jurisdiction of the Order are examples of his skill of design and mastery of color harmony in ornamentation. In the sanctums and homes of members, and in some of the edifices of the See of the Order are large oil paintings executed by him. Likewise, the very architecture and structural design of these buildings are the results of his creative efforts.

Scientifically accurate, insofar as their technical employment of physical laws is concerned, are the instruments and devices he invented and constructed to demonstrate nature's phenomena, that men might physically perceive and come to comprehend the majesty of the Cosmic laws he so loved. Such instruments included the Luxatone, a color organ, which demonstrated the relationship of sound and color years before such present in-

struments were constructed. The Planetarium projector, which he designed and erected for astronomical display and instruction, was the first instrument of its kind made entirely in America.

His knowledge of human nature, traits of character, and their relation to the everyday problems which beset people, made him much in demand as a *human engineer,* and a consultant upon personal welfare matters by societies and individuals. His executive ability and organizing genius made him, early in life, a success in the advertising and business worlds, a career which he forfeited for his higher obligation as Imperator of the Rosicrucian Order. He was much sought after by service clubs and business executives, as a counsellor in their respective fields. His literary talent is attested to in his numerous books on a variety of topics and his innumerable articles appearing in Rosicrucian periodicals throughout the world, and in technical and popular journals.

His self-sacrifices made him indifferent to wealth. His personal fortune and large sums of money which he came to command were devoted to furthering the Rosicrucian Order's expansion. Upon his transition, his personal estate was extremely modest in assets of any tangible nature. His sacrifices were not all material. The greatest he had

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to make at times was his peace of mind. He was, with the rise of Rosicrucianism to prominence in the Western world, the personal target of every individual, society, or group which was envious of the Order or sought to suppress the knowledge it preserved. Their machinations were centered upon him, for with the cessation of his activities, they conceived the abolition of Rosicrucianism. These forces which conspired against the Rosicrucian Order of the Twentieth Century, were parallels of the same interests that sought to extirpate knowledge in the Middle Ages, and, in fact, in every era of civilization. Their reasons for seeking to do so were in some instances superstitious fear, in others misguided religious zeal, and more frequently the desire for power. His ordeal was one of vilification of character, calumny, and malicious persecution and harassment.

These torments, however, became a crucible out of which came forth a strong, resolute character. He lived to be recognized throughout the world, by the preceptors of the Rosicrucian Order and profane historians alike, as the greatest authority upon and master of the Rosicrucian teachings in modern times.

In accordance with his wish, the traditions of the Rosicrucian Order, its Constitution, and the

vote of the Board of Directors of the Supreme Grand Lodge of AMORC, on August 12, 1939, authority was transmitted to his son, Ralph M. Lewis, to succeed him as Imperator.

All data and events chronicled in this work, subsequent to August 12, 1939, are by the incumbent Imperator of the AMORC for North and South America.

R. M. L.
February 10, 1941.

Chapter I

THE TRADITIONAL HISTORY OF THE ORDER

HE Rosicrucian Order had its traditional conception and birth in Egypt in the activities of the Great White Lodge. In giving the story of the origin, the writer realizes that to an exceptional degree exactness will be demanded by the reader, and in return pardon must be granted for reiteration.

Space will not be used in describing conditions in Egypt as they existed at the time of the conception of so wonderful an organization as this. The reader is requested to read either a brief or extended history of Egypt, which will prove highly illuminating upon this subject.

One will find, however, that the Egyptians had reached a high state of civilization and advanced learning at the beginning of the XVIII dynasty, comparable only with the Renaissance of France. Many were the means adopted to preserve the knowledge attained that it might be correctly given to future generations. The hieroglyphic markings on the pyramids, obelisks, and temple

walls give us evidence of the first desires to make permanent the knowledge and learning of the Egyptians.

The more profound secrets of nature, science, and art were not to be entrusted to the masses, however, nor were they susceptible to preservation through writing upon papyri. For this reason classes were formed by the most learned, attended by the select minds, and there the doctrines and principles of science were taught.

These classes or *schools,* as history refers to them, were held in the most isolated grottos at times, and again in the quiet of some of the temples erected to the many Egyptian gods.

Actually, it is extremely difficult to determine when these schools began. The search for knowledge among the ancient Egyptians was undoubtedly coeval with their conscious observation and analysis of the current happenings of their lives and times. The cyclical repetitions of certain phenomena in nature and in their own beings were the first *mysteries* of early man. In fact, these things, to a great extent, still remain mysteries today. The personal mysteries—or rather the intimate ones—were those of birth and death, and that strange resurrection that occurred periodically

in nature, as a rejuvenation of plant life in the spring.

At first, the term *mysteries* must have been synonymous with the unknown. Later it came to represent, to the Egyptian neophyte and priest alike, an uncommon or esoteric knowledge of the laws and purposes of life and being. Thus the appellation, *mystery school,* or place of imparting knowledge of the mysteries. Such first mysteries consisted of a matrix of mythology, founded on facts of observation and figments of imagination. From them evolved the indisputable truths of the inner comprehension of Cosmic law, just as there emerges from modern theories and hypotheses the eventual light of truth.

The first mystery schools were devoted principally to agrarian rites, such as the paying of homage to the fertility of the land, and the fecundity of domestic animals, and the offering of libations to the gods of the seasons. We might say that religion and learning formed the basic pattern of the instruction of the early mystery schools. The Osirian mysteries, deriving their name from the god, Osiris, of ancient Egypt, are credited with being one of the most popular expounded by the mystery schools. However, within its general ceremonies and rituals was the nebulous formation of

a vast philosophy of immortality, for it sought to embrace the welfare and future of the dead.

Osiris was the god of earth, the first substance from whence things sprang. He was likewise the symbol of *good* and was in constant conflict with the powers and forces of evil. The legends and myths declared that he was murdered by his brother Seth. He was later brought to life by the goddess Isis, and her son Horus, the latter symbolized by the bird, the hawk. Horus later, in turn, avenged Osiris by killing Seth. Crude as all of this may seem, in its telling, it had a far more important and mystical meaning. As Plutarch says: ". . . so the legend before us is a kind of reflection of a history reflecting the true meaning of other things; as is shown further by the sacrifices containing a representation of mourning and sadness; as also by the ground plan of the temples, in some parts spreading out into colonnades and courts open to the sky, and lightsome, in others having underground, hidden and dark galleries (like those at Thebes) and halls as well; . . ."* In other words, the architecture of the temples of Egypt, the openness, the spaciousness, the lighted courtyards, on the one hand, and the underground passages, on the other, and certain dark and dreary

*Plutarch.

places, represented the life and glory of Osiris, his death, his temporary stay in the nether world, then his glorious resurrection again.

Since Osiris was the judge in the after-world of the conduct of the dead who came before him, the plays of the mystery schools (for their truths were revealed as mystical dramas) attempted as well to define that moral conduct which is essential for the greater life after death. The priests and preceptors sought to teach lessons in each act of the mystery dramas. At the ancient temple of Dendera, the ritual was performed with puppets, perhaps the earliest record of the use of puppets. Each had its part to enact; even a miniature bier was constructed, upon which the effigy of Osiris was placed. This temple was first erected by Khufu, in 1900 B. C. In other temples, some of the ceremonies were enacted by persons who were carefully chosen for the roles, and intensively trained. Those who were to be initiated, or inducted into these mysteries—in other words, those who were the tyros, or candidates—were brought to the temple to witness the plays, after assuming certain very strict obligations. Frequently the rites were performed on a great, highly ornamented barge on the sacred lake, usually in moonlight. Herodotus tells us: "On this lake it is that the

Egyptians represent by night his sufferings, whose name I refrain from mentioning, (Osiris) and this representation they call their mysteries. I know well the whole course of the proceedings in these ceremonies, but they shall not pass my lips."*

Astronomical observations, or the mysteries of the heavens, found their place in the legends of Osiris as well. The days numbering the phases of the moon were related to the purported age of Osiris. It is not that the Egyptians actually believed that Osiris was a deified individual, or that he actually lived on earth a certain number of years, but to round out the legend he was given an age, and the age was related to observable phenomena, revealing further the fact that Osiris was an allegorical character representing truths or *mysteries*. Plutarch states: "The number of years that some say Osiris lived, others that he reigned, was eight and twenty; for just so many are the lights of the moon, and for so many days doth she revolve about the circle."**

The mystery schools of the old and middle kingdoms gradually experienced a transition from symbolical rites and dramatic rituals, to what we may term a philosophical analysis of the "physics"

*Herodotus, from "The Enterpé."
**Plutarch—"Isis and Osiris."

of the earth and of man's material nature, as well as such considerations as life after death. In other words, physical philosophy, or what rightly may be termed *scientific conjecture* began to hold forth with religion and mysticism. For example, the sistrum is an ancient device consisting of an oval, or round frame, in which are inserted little movable beads or rods, and to which a straight handle is affixed at one end. When it is shaken, these beads and rods vibrate, and it serves as a rattle. In the earliest periods of Egypt's history, and later during its decadence when the custom revived, this device was shaken so that the noise it emitted would frighten off evil spirits. However, at the height of the greatest culture and *secret learning* of the mystery schools, it became a symbol of universal or *Cosmic motion*. It was conceived that all things that are must be *shaken*, must be kept in *motion* by nature, if they are to generate themselves. If their motion ceases, so then shall they. We see here, then, that a thousand years before the earliest Greek atomic theories were advanced, a doctrine of *motion*, as the generation or cause of all matter, was expounded.

That portion of this vast knowledge which has been transmitted to us as inscriptions in stone, or on parchment, is a negligible part of the whole.

There was a wealth of knowledge, an accumulation of perhaps centuries, the result of numerous investigations, tedious and heart-rending probing into nature's secrets, the significance of which the Kheri Heb (the High Priest or temple master) alone knew. The fear to entrust this knowledge to any kind of tangible form that could be abased by wrong doers, into whose possession it might fall, is one motive, and a most logical one, for imparting it only by *word of mouth*—to those worthy. Those who doubt that such a knowledge ever existed—and was transmitted by mouth to ear — because there is no original manuscript, papyrus, or stele to substantiate it, are themselves ignorant of the mundane, historic evidence which gives weight to this belief. No less an authority than Egyptologist Sir E. A. Wallis Budge states: "It is impossible to doubt that there were mysteries in the Egyptian religion, and this being so, it is impossible to think that the highest order of the priests did not possess *esoteric* knowledge, which they guarded with the greatest care. Each priesthood, if I read the *evidence* correctly, possessed a 'Gnosis,' a 'superiority of knowledge,' which they never did into writing and so were enabled to enlarge or diminish its scope, as circumstances made necessary. It is, therefore, absurd to expect

to find in Egyptian papyri descriptions of the secrets which formed the *esoteric* knowledge of the priests. Among the 'secret wisdom' of the priests must be included the knowledge of which day was the shortest of the year, i. e., the day when Osiris died, and the new sun began his course, and the day when Osiris would rise heliacally, and the true age of the moon, and the days when the greatest festivals of the year were to be celebrated."*

If the *secret wisdom* was imparted in any tangible form, it is to be found to exist in the symbolism of the Egyptians, namely, in such devices as were not an integral part of their language or common writing. In this manner, a symbol would exoterically depict to one mind, one meaning, and to another a far different significance. This is not merely a supposition, but a fact borne out by such a vast number of circumstances and indications, as to remove them from the realm of coincidence. It will suffice to mention but one such example. The Egyptian ground plans of a temple were most always oblong in shape. Likewise this sign was a symbol in Egypt of the letter "M," or "Ma," implying the earth or

*Sir E. A. Wallis Budge, former keeper of the Department of Egyptian Antiquities, British Museum.

mother influence. The powers, gods, or deities which were worshipped in the temples were conceived to transcend the earth, and therefore, by contrast, were *positive* in nature or spirit. "Ra" was one of the most celebrated masculine creative powers. He reached down to earth and impregnated it with life. "Ra" was frequently depicted as a solar disc or circle. Thus we have in these two symbols the *oblong* and the *circle*, a lesson in the creation of earth and creation of life by the combining of dual forces. We might say that one represented one polarity, and the other another.

Those who possessed such knowledge were under great oath not to reveal it wrongly, and would suffer dire consequences if they misused the *secret wisdom*. In a translation from the original hieroglyphic inscriptions of chapter CIXXXIX, of "The Book of the Dead," by Sir E. A. Wallis Budge, we find these admonishments, "to allow no one to see it," nor was it to be recited to even a close friend, for further we find: "never let the ignorant person, or anyone whatsoever look upon it"; also "the things which are done secretly in the hall of the tomb are the *mysteries* . . ."

In some cases, classes of a very select nature were held in the private chambers of the reigning Pharaoh.

The members of such assemblies became more and more select, the teachings more profound, and the discussions so dialectic that there arose a most autocratic and secret society of the truly great minds of the day. Thus was laid the foundation of the Great White Brotherhood.

The first Pharaoh who conducted the class in his private chambers was Ahmose I, who reigned from 1580 B. C. to 1557 B. C. Because he was capable of conducting the great school as well as ruling the people with more civilized and advanced principles (due to his training in the school, no doubt), he is referred to as the "deliverer of Egypt" by some historians.

He was succeeded as Pharaoh by Amenhotep I, who became a teacher in the secret school for three years.

On January 12 (approximately), 1538 B. C., Thutmose I was crowned succeeding Amenhotep I. He owed his position to his wife, Ahmose, who was the first woman to become a member of the class on equal terms with the men. The discussion regarding her admittance (preserved in the Rosicrucian Archives) forms an interesting story

and reveals the origin of some of the doctrines of the equality of sexes.

Thutmose I was succeeded by Hatshepsut, his daughter, who ruled as a "king" independently and as co-regent with her half-brother Thutmose II, a son of Thutmose I by his marriage to Isis.

It was Thutmose III who organized the present physical form of the secret Brotherhood and outlined many of its rules and regulations. He ruled from approximately 1500 B. C. until 1447 B. C., and his reign is unimportant to us except for his establishment of the Brotherhood.

He appears to have been quite original in his application of the doctrines of mysticism, but held to the existing external form of religion, possibly because of political conditions. Egypt was not free from the danger of the "grasping hand" of adjoining nations and the life of this ruler was constantly tormented by outbreaks of war; the cooperation of his military forces depended considerably upon his permitting the populace to indulge in all its fanciful beliefs—especially the idolatrous religions. For this reason an immediate change in the fundamentals of their religion—such as was made by Thutmose's descendant, Amenhotep IV in 1355 with such reactionary results—did not seem advisable or even necessary.

A gradual development in the existing mystical beliefs could be more easily and permanently accomplished by establishing a secret school of philosophy, the students of which would put into practice the high standards selected.

As in all ages there were those who might be called *advanced thinkers,* true philosophers, sages, and scholars. Many of these were students of the mystical doctrines as taught by Thutmose's predecessors, and they evidently had great faith in the final success of the principles; for when Thutmose proposed that the "class" which had been meeting in his chambers become a closed and secret order, "there was no dissenting voice, and articles of limitations were established ere the assembly dispersed in the early hours of dawn."

This grand "Council Meeting," for such it is considered in all official records, occurred during what would be the week of March 28th to April 4th of 1489 B. C., according to our present calendar. It is generally conceded to have been on Thursday, April 1st, but this may be associated with *Maunday Thursday,* a later establishment. However, Thursday has become the usual day for Rosicrucian meetings, and "Maunday" Thursday has become the occasion for special Temple Services in many AMORC Lodges of the world.

Twelve known Brothers and Sisters were present at this first Supreme Council, the Sisters being the wife of Thutmose III, known in the Order as "*Mene*"; the wife of one of the Brothers; and another who was descendant of one of the rulers of a preceding dynasty. Therefore, there were nine Brothers and three Sisters at this Council, a combination of numbers very significant.

No worldly name was decided upon for the Brotherhood, the records showing that the predominating thought was the maintenance of secrecy. The organization had no publicity, required no propaganda other than personal advice to those whose presence was desired, and as the one word, translated into *Brotherhood* (a secret, fraternal body), was sufficient name for all purposes, we do not find any other term. This accounts for the widespread diversity of the name as adopted later. In so many of the documents issued by the Supreme Magi to the Grand Lodges throughout the world, the name of the Order is seldom mentioned. The writer has noticed this especially in such documents as are given to a newly established Grand Lodge and which are translations of ancient documents. In these the element, the idea, of secrecy is so strong and predominant that the Order is referred to indirectly and

sometimes erroneously (or perhaps diplomatically) as *it,* the *school,* the *brotherhood,* or the *council.* Furthermore many of these documents begin with the announcement: "*I Brother of the Illuminati,* with power decreed, do declare this Manifesto," or with the Salutation: "I, F. Illuminati of the 12." (I, Frater Illuminati of the 12th degree.) Very often these official manifestos are signed: "With Peace Profound" and sometimes "F, Profundis" or "F, 12."

These words not only show that the twelfth or last degree has been the last circle within the Order, and known as the *Illuminati,* even to this day, but they also explain why some references are made to these documents as "Instructions of the Illuminati," which may easily be misinterpreted as "Instructions to the Illuminati" as one sees them referred to in works published abroad in the 15th, 16th, and 17th centuries A. D., where the *Order Rosae Crucis* is designated solely by the term "Illuminati."

Furthermore, if one considers for a moment the prejudice—even the prohibition—against such secret Orders, one will appreciate the very evident attempts at subterfuge. Not only did certain bigoted religious organizations condemn all secret orders as "works of the devil," but those orders or

schools which claimed to have *rare knowledge* of the sciences were severely criticised by the various scientific bodies of the day. As soon as learning became very general and competition arose between schools and students, the secret orders were widely condemned even though many of the most unfair critics of some were oath-bound members of others.

Though the Order had no definite name, Thutmose saw that it had very definite principles, rules, and modes of procedure, all of which have come down to us today without material change.

At the close of his reign in 1447 there were thirty-nine Brothers and Sisters in the Council, and the meetings, which had become regular and systematic, were held in one of the halls of the Temple at Karnak, outside of which Thutmose III erected two obelisks bearing a record of his achievements.

Thutmose signed most of the decrees of the Council with his own *cartouche* and it became the Seal of the Order "in testimony of the great work of our teacher (Master) to be forever a mark of honor and loyalty." As was customary with these rulers when any event of national importance occurred, Thutmose issued a *scarab* bearing his *cartouche* on one side, plus a mark which has a

special meaning to all mystics. One original scarab, which was used for hundreds of years in Egypt, by various officials to impress the Seal of the mystic fraternity in wax on all official documents, was given to the Grand Lodge of America with other jewels and papers of an official nature, and it is considered one of the rarest antiquities of Egypt now in this country. The Order here is to be congratulated on having in its possession one of the *oldest,* if not the most *sacred,* of all mystic jewels, one which has never been used by others than the Masters in Egypt; for it means virtually the passing of the Master's Spirit from Egypt to America, as was planned by the founders centuries ago.

This Seal appears on the official documents of the Order in America together with the American R. C. Seal, and its illegitimate use constitutes a forgery, according to the By-Laws of the Order throughout the world, punishable by a special decree of the Masters.

In this connection it may be explained that the Obelisk in Central Park—one of the two erected in Egypt by Thutmose III and intended to stand some day in "the country where the Eagle spreads its wings"—bears this Cartouche, or Seal, as well as many other authentic and instructive signs now used by all Rosicrucians of the true order. In

Egypt today the Rosicrucian Order, descending from very ancient lodges, uses this Cartouche as its official emblem above all others.

Before his transition, Thutmose III made his son (by Hatshepsut) co-regent. Thus Amenhotep II took up his father's work in the Brotherhood about the end of September, 1448 B. C.. In the month of March—the seventeenth to be exact—1447 B. C., Thutmose passed to the Great Beyond, having been king for nearly 54 years and being but one week less than 89 years of age. His mummy was found in the Cachette at Deir el Bahri, and history acclaims him "the greatest pharaoh in the New Empire if not in all Egyptian history."

Amenhotep II ruled from 1448 to 1420 B. C. and he in turn was succeeded by his son Thutmose IV, who ruled from 1420 to 1411 B. C. Amenhotep III, son of the preceding, occupied the throne from 1411 to 1375 B. C. and was the last of the truly powerful pharaohs or emperors.

Upon the transition of Amenhotep III the Empire fell to his son Amenhotep IV, with whose history all Rosicrucians are greatly concerned. He was the last Great Master in the family of the founders and the one to whom we owe the really wonderful philosophies and writings used so universally in all Lodge work throughout the world.

Amenhotep IV was born in the Royal Palace at Thebes, November 24th, 1378 B. C. His mother Tiy or Tia was of Aryan birth, but both he and his father paid the most sincere respects to her and were ever proud of designating her "Queen Tia" upon all monuments.

He was only eleven years old in 1367 B. C. when he was crowned and immediately began a career unequaled by any pharaoh of Egypt.

His father, having been the Master of the Order for a number of years, built the great Temple of Luxor and dedicated it to the Brotherhood. He also added to the Temple of Karnak and in many ways left "monuments of testimony and praise."

The Brotherhood numbered two hundred and eighty-three Brothers and sixty-two Sisters at this time, and at the time of the crowning of young Amenhotep IV, the Master was one Thehopset who remained in the office until 1365 B. C. Amenhotep's installation as *Master-by-Council-Decree* occurred in the Temple of Luxor, April 9th, 1365, at sunset, in the presence of his bride and her parents.

Amenhotep being the only descendant, it was deemed advisable that he marry as early as the customs then permitted in order that an heir to the throne would be assured. But though Amen-

hotep had a number of children, unfortunately they were daughters, and this proved disastrous to the throne.

The life of this great man is too easily found in various histories of Egypt, especially Breasted's, to warrant space in this work, but his accomplishments for the Order must be treated at least briefly.

As he was born in a country where peoples were given to idolatry, where the chief endeavors were those of building Temples to gods of all kinds, it is easy to appreciate his attitude toward the existing religion (or religions) after he had been thoroughly instructed in the secret philosophy. His mind and understanding were unusually keen, for in his fifteenth year he composed many of the most beautiful prayers, psalms, and chants used in the organization today, as well as contributing to the philosophy and sciences.

To him came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one God, a supreme deity, whose spirit was in Heaven and whose physical manifestation was the Sun—the Symbol of Life. This was in accordance with the secret doctrines, and it changed the worship of the Sun as a *god* to the worship of *the God* symbolized by the sun. This

was the beginning of Monotheism in Egypt and the origin of the worship of a spiritual deity which "*existed everywhere, in everything,* but was *nothing of the earth*" i. e., had no physical existence on earth in the form of inanimate or nonspiritual images.

Arthur E. P. Weigall, Chief Inspector of the Department of Antiquities, Upper Egypt, in writing of the religion inspired by Amenhotep IV, says: "Like a flash of blinding light in the night time, the Aton (the sun-symbol of the true God) stands out for a moment amidst the black Egyptian darkness, and disappears once more—the first signal to the world of the future religions of the West. One might believe that Almighty God had for a moment revealed himself to Egypt."

We shall let a portion of one of a number of hymns written by Amenhotep, and sung to the glory of the sole God, speak for itself:

"How manifold are thy works!
They are hidden before men
O sole God, beside whom there
is no other.
Thou didst create the earth
according to thy heart."*

*The word "heart" may mean either "pleasure" or "understanding" here. Compare this with Psalm 104:24, to see influence on early Hebrew Psalmist.

Truly the religion of Amenhotep did not endure for long. Compared to the years of darkness, it was but a flash, for it ceased as a *public* and *general* religion when Amenhotep passed beyond the veil in 1350 B. C.

He, too, left many monuments to the glory of the Brotherhood. First, he removed as far as possible all "pillars to Ammon" and all references to Ammon as a *god*. So thorough was his work that he did not hesitate to mutilate the work done by his father, at Karnak and Luxor, by effacing all reference to the god Ammon—put there to appease the heathen priesthood—even to removing the name of his father and mother where they were connected with such idolatry. This naturally provoked the populace, especially since Amenhotep substituted beautiful monuments to the "living God."

In the fifth year of his reign—when he was only sixteen years of age—a sweeping reform was initiated throughout Egypt by his decree, which prohibited any other form of worship except that already mentioned. In one of his decrees he wrote: "This is my oath of Truth which it is my desire to pronounce, and of which I will not say: 'It is false,' eternally forever."

He then changed his own name so that it would not be inconsistent with his reform. Amenhotep

meant "Ammon is satisfied"; this he altered to Akhnaton or Ikhenaton meaning "pious to Aton" or "Glory to Aton."

He built a new capital at El Amarna in the plain of Hermopolis on a virgin site at the edge of the desert and abandoned Thebes because it was the *magnificent city of Ammon.* At El Amarna he also built a large Temple for the Brotherhood, in "the form of a cross," and a large number of houses for his Council. Here was the beginning of monastic life, for within the boundaries of El Amarna lived two hundred and ninety-six Brothers of the Order, each having taken an oath never to pass "beyond the shadow of the Temple."

These Brothers wore special costumes which included a "cord at the loins" and a covering for the head, while the priest in the Temple wore a surplice of linen and had his head shaved in a round spot on the top.

It is from this institution that all monastic orders, especially that of St. Francis, derive their methods, even their costumes.

During these years at El Amarna the Brotherhood was being made into a concrete organization, and the Brothers at this community outlined the initiations and forms of service as used today.

Akhnaton (Amenhotep IV) not only built his Temple in the form of a cross, but he added the cross and the rose as symbols and further adopted the Crux Ansata,* in a special coloring, as the symbol to be worn by all teachers (Masters). In fact, the last year of his life was spent in evolving a wonderful system of symbols used at this day, to express every phase and meaning of the Rosicrucian sciences, arts, and philosophies, and while some of these have become known to the uninitiated through the researches of Egyptologists, many remain secret and all are understandable only to the initiated.

As a ruler of Egypt our master failed utterly to check the desire for war, and by his attacks on the popular religion he left the way open for invasion through lack of cooperation on the part of his subjects. As the crisis approached our Master foresaw the result and, sad at his neglect of political matters in his enthusiasm for the spiritual, he weakened his health and was finally forced to take to his bed in the month of July, 1350 B. C. Instead of using his mighty knowledge to regain his health it appears from his last dictated writings that his constant wish was to be spiritualized, that

*The crux ansata is the earliest form of cross. It is an oval resting on a tau cross, or letter T. It was a symbol of life.

he might be *raised up to that plane* from which God's symbol shone down upon him. He fasted—practically starving himself—refused the services of the physician in the Order, and prayed constantly. Then, on July 24, late in the afternoon, with his right hand upstretched to God pleading to be taken into the *nous* he was seen by his Brothers and Sisters of the Order watching there, to be actually raised for a moment and then to drop back in "sweet repose with a smile of illumination upon his countenance."

Thus, passed to the beyond our Great Master, who did so much and left so much for our organization.

He may have neglected Egypt politically, but she will always remember her young Pharaoh whose twenty-eight years left her art and architecture, her sciences and philosophies so greatly changed and improved. His reign was like unto the Renaissance of France, and even the hieroglyphics and arts show a vast improvement based upon the principles of Truth. At the time of his crowning he took the title of "Amenhotep, King, *Living in Truth,*" which was the Rosicrucian phrase of fidelity as it is today, and he passed onward to the other life in *truth.*

Perhaps the most summary of all testimonies to Amenhotep IV found outside of the Rosicrucian literature, is that paid by James Breasted, Professor of Egyptology, University of Chicago, who says in his *History of Egypt:* "The modern world has yet adequately to value, or even acquaint itself with this man, who in an age so remote and under conditions so adverse, became the world's first individual."

Chapter II

THE GROWTH OF THE ORDER IN THE ORIENT

AT THE close of the first epoch of the Brotherhood's history, ending with the transition of Amenhotep IV (Aknaton) in 1350 B. C., there was but one secret assembly, that which met in the Temple at El Amarna; and the Brothers and Sisters numbered four hundred and ten, including the Officers of the Lodge and the members of the Supreme High Council.

Plans had been made for years for the establishment of other assemblies or Lodges in various countries; but in those countries where a Lodge could have been established by one of the Egyptians who would have traveled there, war was raging and conditions were against any such institution.

Greeks were coming to Egypt to study its philosophies and become acquainted with its learning. Many of them sought entrance into the Order but it appears from various Council decisions that they were not admitted because of unpreparedness.

Benedictus Figulus, a Brother of the Order, who made a very exhaustive study of the growth of the Order, wrote: "About the year 1680 A. M. the Greeks went to Chaldea and Egypt to learn this philosophy—but after learning a little they became so puffed up and proud, depending more than was meet on their own understanding." This seems to have been the result most feared by the Council there, just as it is today. So many are ready to grasp at the first principles and then thinking their minds capable of building a philosophical structure upon the foundation, cease to be students and at once become teachers, each having a distinct, incomplete, and erroneous philosophy or "ism." Naturally there will be heretics in every school of thought; but a heretic is one who diverges from the established teachings only because of a *thorough knowledge* of such teachings, and to such we may turn for helpful criticism and suggestions at times. We must be delivered from the bigoted *student* who rises above his fellows and places his *superior* mind and judgment above the experienced understanding of his teachers.

For many years the Order progressed but little. Amenhotep IV left the work in the hands of competent teachers, and as the years passed by a few

were admitted and initiated while the great teachings were being transcribed into symbolism and a special secret alphabet.

There being no male descendants of Amenhotep IV, he was succeeded by his son-in-law as Pharaoh, and at the close of the XVIII dynasty the religion of Ammon had been established once again, while the dreams and hopes of our Master were confined to the Order and its succession of teachers.

During the XIX dynasty under Seti I and Rameses II considerable tolerance was granted to the Order in Egypt; but gradually a feeling arose against its "secret power" and the lines of activity had to be drawn closer and closer.

Fortunately, in the Order at the time of the transition of Amenhotep IV, there was a sage named Hermes. So great was his learning and yet so mystical his many writings, purposely veiled so that they might be of value only to the future initiates, that the uninitiated minds of future years arose and acclaimed Hermes a myth, and there are those today who try to establish his identity with that of the Egyptian god "Thoth." However, it is the author's pleasure to state now that which has never appeared in print before, and which has per-

plexed investigators for centuries—the birth date of Hermes Trismegistus—the Thrice Great Man.* He was born in Thebes, October 9th, 1399 B. C. He lived to the age of one hundred and forty-two years, dying in the Rosicrucian Monastery at El Amarna, on March 22nd, 1257 B. C., and his mummy lies among others in a cachette in the vicinity of El Amarna.

He was "thrice great" because he lived to attend the installation of Amenhotep IV as an R. C. Master, became Master himself upon the latter's transition, and in 1259 installed one Antonamen as Master of the Order.

It was at this time that Hermes completed his writings, especially the seven books and tablets which were found and brought to light in 400 A. D., and which were upon diverse chemical and physical subjects.

The following quotation from the text, "Poemandres, the Shepherd of Men," is a Greek version of the ancient writings of Hermes, relating a cosmological vision which he had. Though the wording may have been actually influenced by Greek philosophical thought, it does show the

*Dr. Budge, eminent Egyptologist, says that the Egyptians often referred to Hermes as "Lord of Maat," i. e., Lord of Truth, and that he was regarded as the inventor of all arts and sciences. "Lord of Books" is still another title assigned him.

attempt to preserve not only the name but the wisdom attributed to this great man:

"But in a little while darkness came settling down in part, awesome and gloomy, coiling in sinuous folds so that methought it like unto a snake.

"And then the darkness changed into some sort of a moist nature, tossed about beyond all power of words, belching out smoke as from a fire and groaning forth a wailing sound that beggars all description.

"(and) after that an outcry inarticulate came forth from it, as though it were a voice of fire.

"(Thereon) out of the light—a holy word (Logos) descended on that nature. And upwards to the height from the moist nature leapt forth pure fire; light was it, swift and active too. The air, too, being light, followed after the fire; from out of the Earth-and-Water rising up to fire so that it seemed to hang therefrom.

"But Earth-and-Water stayed so mingled each with other, that Earth from Water no one could discern. Yet were they moved to hear by reason of the Spirit-Word (Logos) pervading them."

In 1203 several of the Brothers of the Order who were of the *Illuminati* were commissioned to go into other lands and spread the secret doctrines by the establishment of other Lodges. It was quite

apparent that Egypt was to be subjected to a devastation and that its great learning might be lost. Confidence seems to have been the keynote, however, for one may read a long argument, reminding one of a speech in Congress, delivered by one of the Brothers at a Council held in El Amarna on June 8, 1202 B. C., in which he reassures all present that the "stars shew naught but trial, and test, by air, fire, and water, which we hold to be the elements of the crucible from which the precious stone will bring forth its own." And again: "who among us will rise and predict defeat for that which our Masters have labored over 29 cycles (two hundred years)? Is not this *Truth*? Are we not assembled in *Truth*? Are we not living *Truth*? And, can *Maat* ever die?* Is not transition the gateway of progress? And can the crucible do more than bring about a physical and spiritual transition, a transmutation, of the principles for which we have pledged our lives?"

It was finally decided that "no undue haste should be sanctioned in permitting the Brothers who have gone abroad to establish Lodges, but

*As early as 3500 B. C., the word *Maat* appeared as the epitome of those values of the moral order which men conceived, such as *truth, justice,* and *righteousness.* Later the chief justices of the Egyptian courts, we are informed by Dr. James Henry Breasted, wore Lapis Lazuli emblems upon their breasts, symbolizing Maat.

rather that those who travel here in search of the Light should be tried, and to those found qualified shall be given the commission to return to their people and establish a Lodge in the name of the Brotherhood."

It was this dictum—known as the "*Amra*"—that in later years proved the wisdom of the Councilors at this meeting, for it not only became a hard and fast rule, but made for the success of the plans of propagation.

It was in this wise that the phrase "travel East for learning or Light" first came into use; for those who soon began to travel to Egypt came from the West.

About the year 1000 B. C. there came to Egypt a character whose name is recorded as Saloman but who was identified in later years with Solomon.

The records show that he had come from the *West,* had traveled over many lands and across waters. He was of a nation which was large and important, situated in some very distant land. All this is indicated from the report he made to the representatives of the fraternity whom he interviewed at Thebes "whither he had gone immediately upon his arrival in Egypt accompanied by

his slaves (!) and his *najah* (a word unknown to the translators)."

He desired instruction in the higher Egyptian sciences and philosophy, and was directed to El Amarna with a letter of introduction from the *intendant at* Thebes. He reached El Amarna on the 4th day of June, 999, under the name of Saloman, *the youthful seeker.*

Saloman did not complete his studies, for it is reported that he left El Amarna "before the fourth examination." He left with his Brothers and Sisters a definite feeling of love, wisdom, and virtue, and all were grieved at his sudden but announced departure.

The next word of him is as a resident at the *royal home* in Bubastis in the Delta where Shishak I (or Sheshonk) had established himself. This was in the year 952 B. C., and Saloman is referred to as an instructor to the Pharaoh's son. This is probably a mistake in translation, for in another place he is referred to as advisor in political matters, and this seems more probable in the light of future developments. Whether he had been at this residence all the intervening years from 999 to 952 B. C. is not definitely established, but there is a record of his presence at Thebes in the year 980 when he visited some *games* in company with the

intendant of Thebes, and a group of scholars with whom he seemed on the most intimate terms.

Saloman seems to have been greatly influenced in Thebes and Bubastis by the religion of Ammon and conceived a form of philosophical religion which was a mixture of the Rosicrucian monotheism and the Egyptian idolatry. To him the *sun* became more than the mere symbol of a God; it was the living vital spirit of God, and while not the God, it was God's ethereal body. This would indicate that Saloman conceived God as being (a) personal, rather than *impersonal* as Rosicrucianism taught, and (b) dual, body and spirit, Father and Holy Ghost.

When Shishak I secured Thebes he appointed his son priest in the religion of Ammon, and gave his daughter, Aye, to Saloman to wed. Then within a year or so Saloman departed for Palestine where he became a mighty power, and by a prearranged plan, permitted Shishak I to rule over his people. The history of Saloman or Solomon in Palestine is too well known to warrant any further comment except on one point.

Five years after Saloman began his rule in Palestine he completed a Temple there in which to house a "society" or brotherhood such as he had found at El Amarna. An examination of the

plans and cross-section views of the so-called Saloman's Temple shows it to be not only typically Egyptian in architecture and decoration, but copied after the mystic Temple at El Amarna, even to the location of the Altar, with the exception that the side structures which made the original building a *cross* were eliminated in Saloman's plans.

Saloman had the assistance of two who had traveled in Egypt as architects and artists—Huram-abi of Tyre and one Hiram Abif.

The Saloman brotherhood was closely watched by the fraternity in Egypt, which had removed its headquarters to Thebes again because of political changes and the warring invasions in the territory of Al Amarna, which eventually reduced the entire community to ruins.

It was found that Saloman restricted his order to males and adapted a great many of the details of the Rosicrucian initiations and services. At first it was believed that he would apply to the Grand Lodge in Thebes for a charter and make his work a branch of the R. C., but it became apparent before the first assembly was held that he was not adhering to the Rosicrucian philosophy, for he used the sun as the exclusive symbol of his order.

Of the growth of the Saloman brotherhood, as it was officially called in all ancient documents, one may read in all literature bearing upon Free Masonry. It has evolved into a semi-mystical, speculative, secret, fraternal order of power and great honor, gradually altering the principles laid down by Saloman, it is true, but doing so for the greater benefit of man.

The Greeks were now coming to Thebes to study, and it was at this time that the world-wide spread of the organization began.

Pythagoras is very often mentioned as one of the earliest Messiahs of the order, but in truth there were many who preceded him. Among the first to become worldly famous in the order was Solon, who became the first chaplain who was not an Egyptian. He entered the order in 618 B. C., and remained a true Messiah until his transition in 550 B. C., leaving for our use some of the most beautiful and inspiring prayers ever spoken by a yearning soul. His sagacity is also seen in the counsel he gave those who sought his advice. The following has been given us by Diogenes Laertius, in his biography of Solon:

"Put more trust in nobility of character than in an oath."

"Do not be rash to make friends, and, when once they are made, do not drop them."

"In giving advice seek to help, not to please, your friend."

"Learn to obey before you command."

Contemporary with him was Anaximander, who came from Miletus to study at Thebes preceding the coming of Pythagoras.

Pythagoras was born in Samos on November 26th, 582 B. C. He entered the Order at Thebes on the second of April, 531, and having passed through all the initiations and examinations he entered the Illuminati, October 16, 529, and left at once for Crotona (Krotono), Italy, with jewels and documents to found a Grand Lodge there. There were a few so-called secret cults in existence at that time in Italy, and when Pythagoras began to promulgate his plans and admitted that women might not only become members, but could hold office, he attracted the attention of the most advanced thinkers of the day. Theano, the wife of Pythagoras, was one of the principal officers for three years. The Grand Lodge eventually had 300

brothers and sisters and issued many charters for local lodges of the order throughout Italy.

From this time onward toward the Christian period, great minds from many countries journeyed Eastward and Westward and *Crossed the Threshold,* and having completed the work and studies, passed again into the world's darkness to spread the *light* as they interpreted it.

As a historical record and a guide to the student who delights in research and antiquarianism, there will be given the names of those who came to Thebes to study, became Masters of Rosicrucian Lodges in other lands, and during their lifetimes published at least one book, an official work, treating on the Rosicrucian philosophies or sciences.

Many of the books or manuscripts to be listed are still extant in the original, or translated, and quite a few of them are in America. A perusal of any one of them convinces one of the author's real knowledge and experience in Rosicrucianism.

Chapter III

THE WORK OF THE DISCIPLES

OUTER activities of the Great White Brotherhood, during the pre-Christian Era, were centered in a number of branches controlled by one group of supreme officers who constituted the Rosicrucian Fraternity of Brethren of the Rosy Cross. The Supreme Masters of the Great White Brotherhood withdrew from public activity and with a council of eminent advisors constituted the esoteric body known thereafter as the Great White Lodge.

The first spread of Rosicrucianism to the Western World was from the great seats of learning of ancient Egypt, namely, Tel el Amarna, Thebes, Heliopolis, and Alexandria. The great masters, sages, or Kheri Hebs (high priests), who presided over the instruction, were initiates of the Great White Brotherhood. They authorized eminent scholars as disciples to go forth and disseminate the light under various organization names. Even those in authority, who were not initiates, acknowledged the greatness of the Secret Wisdom in the archives of the order, and appealed for its

release to the worthy, as we shall see. Philadelphus, the Ptolemy principally responsible for the establishment of the first great university at Alexandria, Egypt, about 305 B. C., sought in the beginning, it is believed, to create a center of eclectic philosophy. For this purpose, he had the Athenian orator and statesman and his personal friend, Demetrius, invite the great minds, the philosophers of Greece to teach or impart their knowledge to Alexandrian students. It was apparently the intention to classify such knowledge and select that which, in the opinion of Philadelphus and his associates, merited dissemination. The enthusiasm which the great school inspired in the seeking minds of the day altered the plans. The policy changed to research and advancement of knowledge, on the one hand, and on the other hand, a careful preservation in the great library of all the wisdom of all ages. Philadelphus became aware of the vast knowledge of natural law and of a Cosmic philosophy had by those who were *initiates* of the mystery schools. Much of such knowledge seemed to *parallel* that which he was having introduced in Alexandria from the West—from Athens. His consequent actions prove that he realized that much of the Western knowledge was syncretic, and had formerly come from Egypt.

In fact, Plato tells us that Solon got his information from the priests of Sais, who told him that all of the records were preserved in the Temple of Neith. A further tradition relates that Solon, Thales, and Plato all visited the great college at Heliopolis, and that the last mentioned studied there.

A contemporary of Philadelphus was Manetho, a High Priest at Heliopolis, and a learned man, also a prominent scribe of the Great White Brotherhood, who had access to the secret teachings of the Order. Manetho was also master of the ancient Egyptian writing, or Hieroglyphics, which, in the Third Century B. C., was becoming archaic and could not be generally read. The Egyptians were at that time reading a modern version of the ancient writings, the Demotic, and Greek was becoming still more popular. Philadelphus commissioned Manetho to compile a history of Egypt, and particularly a text of the *mystic philosophy* of the Secret Schools of the Great White Brotherhood and Rosicrucians. This knowledge, we are told, was mainly contained in the Hieroglyphic inscriptions in the library of the priesthood at Ra. It will be recalled that Amenhotep IV declared Ra, the sun, to be a physical manifestation or symbol of the great *sole God.*

This library, therefore, must have contained the great truths of his monotheistic religion, and the truths which the thinkers with which he surrounded himself at Tel-el-Amarna discovered. Much that we know of the outer or profane history of Egypt came about through this compilation by Manetho. In fact, it is generally conceded that Plutarch acquired much of his information from this source. In a book of Manetho's, called *Sothis,* of which fragments only are to be found in the writings of others, appears the following letter to Philadelphus, from Manetho, telling of his efforts to compile the ancient wisdom:

"We must make calculations concerning all the points which you may wish us to examine into, to answer your questions concerning what will happen to the world. According to your commands, the sacred books, written by our forefather, Thrice-greatest Hermes, which I study, shall be shown to you. My Lord and King, farewell."

Manetho's greatest work was his Egyptian history, which was done in three books, and in the Greek language. It is famous because it is the only work in Greek based upon a full knowledge of the Egyptian sources. Fragments of these works come to us today in the writings of Flavius

Josephus and Julius Africanus. The former is a more reliable authority and refers to Manetho in his treatise, "Against Apion." In the "History of Egypt" by Manetho, there is an interesting reference to Moses, which shows him also to have been an initiate of the Great White Brotherhood of Egypt, and to have transmitted their knowledge in a veiled manner to his people. The excerpt reads:

"Moses, a son of the tribe of Levi, educated in Egypt and initiated at Heliopolis, became a High Priest of the Brotherhood under the reign of the Pharaoh Amenhotep. He was elected by the Hebrews as their chief and he adapted to the ideas of his people the science and philosophy which he had obtained in the Egyptian mysteries; proofs of this are to be found in the symbols, in the Initiations, and in his precepts and commandments. The wonders which Moses narrates as having taken place upon the Mountain of Sinai, are, in part, a veiled account of the Egyptian initiation which he transmitted to his people when he established a branch of the Egyptian Brotherhood in his country, from which descended the Essenes. The dogma of an 'only God' which he taught was the Egyptian Brotherhood interpretation and teaching of the Pharaoh who established the first monotheistic religion known to man. The traditions he established in this manner were known

completely to only a few of them, and were preserved in the *arcanae* of the secret societies, the *Therapeutes* of Egypt and the *Essenians.*"

Nearly five centuries later, during what might be said to be a period of decline of mysticism, or the mystic philosophy in the Western World, an emissary was sent from Egypt to Rome to capture the hearts and minds of the peoples, with a true mysticism free of the superstitions of the cults, and tempering the cold intellectualisms that were flourishing there. The world generally calls his great work *Neo-Platonism,* but it corresponds to the Rosicrucian doctrines of mysticism before as well as subsequent to his time. This master teacher was Plotinus. He was born in Lycopolis, Egypt, in 204 A. D. For eleven years he was the personal student of Ammonius Saccas, at the great school at Alexandria. Ammonius Saccas related to him the doctrines of Plato, and he was instrumental in having Plotinus initiated into the inner circles of the Great White Brotherhood. He was carefully trained and prepared to introduce an aspect of the Platonic philosophy, with which the world was generally familiar, combined with the true mysticism and occult philosophy of the Secret Schools. This combination was necessary, for if he had attempted to present the latter in its

true form during his time, it would have been rejected. By making it appear a new kind of Platonic teachings, people investigated it and were intrigued by the subtle beauty of these Eastern teachings.

Plotinus travelled extensively, as part of a military expedition in Persia, so that he could learn firsthand the Persian religion and philosophy. The influence of their beliefs is found in his dualism of good and evil as a single force, which is recognized in the mystical teachings of the Rosicrucians today. He entered Rome in 244 A. D., and founded his school as part of the great outer activity of the Great White Brotherhood. He was universally revered, not alone for his learning, but for his character. He was held in high respect by Emperor Gallienus and his consort Salonina.

Notable among the phases of the spread of the work of the Rosicrucians to other lands was the establishment of two branches known as the *Essenes* and the *Therapeuti*. The Essenes constituted that branch which went into Palestine and adopted a distinct name in order to veil its preliminary work while the Therapeuti was a similar branch established for the same purpose in Greece.

In Palestine the Essenes established a community of members and associate members at Galilee where they had many homes in this non-Jewish,

Gentile part of the country, and built their principal monastery and temple on the top of Mount Carmel where Elijah, as one of the descendants of the Great White Brotherhood, had previously established a retreat and had taught many of the mysteries of the Brotherhood.

Just before the Christian period, the Great White Brotherhood had also established a new monastery and temple and other structures for a great central point of their activities at Heliopolis, and the temple here was known as the Temple of Helios, or sometimes called "the Temple of the Sun." The intercourse between the temple at Heliopolis and the one on top of Mount Carmel was intimate and frequent, and many of the philosophers who journeyed from European points to Egypt to study spent some of their time at Mount Carmel.

Just about the time of the birth of Jesus the great library and archivist records maintained at Heliopolis were transferred to Mount Carmel, and the Essene Brotherhood in Palestine together with other branches of the Great White Brotherhood were preparing for the coming of the great Avatar who was to be the reincarnation of Zoroaster, one of the famous Avatars of the Brotherhood in centuries past.

The birth of Jesus in a family of Gentiles living in the Essene community at Galilee fulfilled the expectations of the Brotherhood, and from this time on the outer and inner activities of the Brotherhood became centered around the ministry of the great Master Jesus. The details of the birth, preparation, ministry, and culminating events of the Master Jesus are all set forth in a separate volume entitled "The Mystical Life of Jesus" wherein are given details from the records of the Essenes and the Great White Brotherhood and which have never been published before. Therefore, I will not take space in the present record to recite these many and important matters.

At the close of the life of Jesus the Christ, the disciples of Jesus and the high officers of the Great White Brotherhood planned to carry on the new cycle of illumination and revelation of doctrines as presented by Him, and an outer congregation or public movement was established known as the Christine Church. This movement gradually evolved into a more or less independent public organization, and while it was sponsored by the Great White Brotherhood, and all of the principal workers like unto the original Apostles were men chosen from the Essene Gentile community at Galilee, the Great White Brotherhood did not

establish the Christine Church as a part of its activities, because it was interested in the work of all religious movements in all lands, and did not become a part of any of them.

Several hundred years after the foundation of the Christine Church, and while it was being actively promulgated by the representatives of the Great White Brotherhood in those lands where the doctrines and teachings would do the utmost good, the Supreme Temple and monastery, as well as the library and archivist records, were transferred from Mount Carmel to new structures built in an isolated section of Tibet where the Headquarters of the Great Masters of the organization is still maintained.

During the time of the organization of the Christine movement, and throughout all the centuries thereafter, the inner circle of the Great White Brotherhood continued to function as a non-sectarian, non-religious school of mystical, occult, and scientific teachings. All of the outer activities such as the Essene movement, the Christine movement, and similar bodies in various lands, represented the outer congregation of the Great White Brotherhood while the secret schools and temples with their high priests and instructors and large membership of students represented the inner

congregation. All through the ages up to the present time the Great White Brotherhood has continued to function in this dual manner.

It was during the period of contentions and strife which the Christine movement faced, that the Great White Brotherhood found it advisable to establish another organization composed almost exclusively of men, and called the *Militia Crucifera Evangelica*. Its purpose was to protect the cross as a mystical symbol, against its misuse by those who attempted to carry on crusades of persecution against others who would not accept a sectarian interpretation of the symbolism of the ancient emblem. It was in the foundation of this Militia that we find the origin of all the militant organizations which became defenders of the faith in later years, but it is notable that the Militia Crucifera Evangelica never became an active body of prosecutors or crusaders, but merely of silent defenders who were pledged never to unsheathe the sword except in absolute defense. The organization became greatly enlarged in later centuries, not as a true military organization, but as a group of those who defend the Rosicrucian emblem and the cross with their moral strength rather than with any physical strength.

The Militia Crucifera Evangelica continues today in America as a small but courageous and active body perpetuating its traditional ideals. In July of 1940, the members of the American jurisdiction, authoritatively established by European decree, met in San Jose, California, in their first *official* conclave for the Western world. The principal purpose of the convention was the adoption of a means to defend Christianity and Christian concepts, at a time when humanity was again afflicted by a second World War.

Throughout the centuries preceding the Christian Era, and thereafter, the Great White Brotherhood and its centers of learning and its libraries and monasteries became the centers for pilgrimages on the part of great minds seeking illumination and the highest advancement in culture and ethics. The records of the Brotherhood are replete with the life stories of many eminent characters known in general history who became students in the mystery temples of the organization in Egypt, at Palestine or elsewhere, and later presented outlines of modified philosophies and principles which the public could understand and apply, and became authors of books which have been valuable contributions to the advancement of learning.

Among the very earliest of the philosophers who contributed to the Rosicrucian philosophy were: the fellow-workers of Hermes—Mena, Busiris, Simandius, Sesostris, Miris, Sethon, Amasis, Adfar Alexandrinus, and King Calid.

Then there was "Maria Hebraeae," a Hebrew woman supposed to have been Miriam, a sister of Moses.

After the journey of Pythagoras to Italy many came from Greece and other lands to be initiated in Egypt and from there returned to their native lands or elsewhere to establish branches of the mystic school and become Masters and Officers therein.

Most of these—whose names are listed below, published during their lifetimes one or more papers dealing with various principles of the Rosicrucian philosophy or science.

Some of these writings were kept secret—others were written for public reading with the true doctrines carefully veiled. In order that the Rosicrucian students may study such writings as are extant today these philosophers' names are given and sometimes the name or title of their work which is especially recommended.

Solon, 640 to 550 B. C.
Anaximander of Miletus, 610 to 540 B. C.
Anaximenes of Miletus, 520 B. C.
Heraclitus of Ephesus, 520 B. C.
Parmenides, born 515 B. C.
Empedocles of Agrigentum, 500 B. C.
Democritus of Thrace, 460 B. C.
Socrates of Athens, 470 B. C.
Euclides of Negara, 399 B. C.
Plato of Athens, 428 to 347 B. C.
Aristotle of Thrace, 385 to 322 B. C. (Read: "De Anima," the "Metaphysica" and the "Quinta Essentia.")
Epicurus of Athens, 341 to 270 B. C.
Metrodorus, Hermarchus, Colotes, Leonteus and his wife Themista, and Leontium, all of whom were pupils of Epicurus in his R. C. Lodge in Athens in 306 to 301 B. C.
Philo, 110 B. C.
Antiochus of Ascalon, 100 B. C.
Cicero, 79 B. C.
Nigidius Figulus, 70 B. C.
Seneca, 70 B. C.

THE CHRISTIAN PERIOD

After these came philosophers from the Christian period beginning a new line of writers.

From this time on the work spread very rapidly throughout many lands and only a brief list of the

most prominent can be given. The following not only contributed interesting writings to the future R. C. literature, but were either Masters of various Lodges or assisted in bringing the mystic fraternity into their respective countries.

Plotinus, 205 A. D.

Geber (or Yber) of Haman in the VIII century A. D. (Read: "Fragmentum de Triangulis Sphaericis" and "The Sum of Perfection or The Perfect Magistry.")

Rhasis (or Razi), an Arabian, born in 850 A. D. (He wrote many treatises on planetary correspondences and alchemy.)

Alfarabi, of Farab, Asia Minor, born about 910 A. D. (He compiled the first Encyclopedia of R. C. science and arts.)

Avicenna (or Ebn Sina) of Bacara, Persia, born about 980 A. D. (Read: "Tractatulus Alchemiae.")

Morien of Rome (who after his Initiation in Egypt remained there as the chief Alchemist for 49 years). Born about 1120 A. D. (Read: "Liber de Compositione Alchemiae," published under the auspices of the Rosicrucian Order in France.)

Albertus Magnus of Subia, born in 1205 A. D. (Read: "Secretum Secretorum.")

Thomas Aquinas (St. Thomas) of Italy. (Read: "Thesaurus Alchemiae.")

Roger Bacon of England, born 1214 A. D. (Read: "Book of Six Sciences," and others.)

Alain de Lille. (Read "Dicta de Lapide Philosophico.")

Raymond Lully of Spain, born 1229. (Read: "Clavicula, or the Little Key." He wrote over 400 R. C. treatises.)

Arnold de Villanova, of Catalonia. Born 1245. (Read: "Rosarium Philosophorum.")

Jean de Meung of France, born 1250. (Read: "Roman de la Rose.")

Ferarius, The Italian Monk, born in Italy, 1303. (Read: "Thesaurus Philosophiae.")

Nicholas Flamel, born at Pontoise, France, 1330. (Read: "Tresor de Philosophie.")

Peter Bono of Lombardi, born 1330. (Read: "Margarita Pretioso.")

Johannes de Rupecissa, born 1336. (Read: "The Book of Light.")

Basil Valentine, of Mayence. (Read: "Currus Triumphalis Antimonii.")

Isaac, of Holland. (Read: "Opera Minerali.")

Bernardi Trevisan of Padua, Born 1406. (Read: "La Philosophie Naturelle des Metaux.")

John Fontaine, of France. (Read: "Aux Amoureux de Science," a poem.)

Thomas Norton of Briseto, died in 1477. Read: "Ordinall of Alchemy.")

Thomas Dalton of England.

Sir George Ripley, died 1490. (Read: "Twelve Gates of Alchemy.")

Picus de Mirandola (John Picus, Earl of Mirandola, born February 24, 1463. (Read: "De Auro.")

Philippus A. T. Bambas Von Hohenheim (known in the Order as "Paracelsus"), born 1493 in Switzerland. (Read: "Kabbalah of the Spiritual, Astral, and Material Worlds.")

Johann Trithemius.

Denis Zachaire of Guinne, born 1510. (Read: "Opusculum Chimicum.")

Berigard of Pisa (Claude Berigard), 1614. (Read: "Circulus Pisanus.")

Thomas Charnack, of Isle of Thanet, born 1524. (Read: "Breviary of Philosophy," and "Enigma of Alchemy.")

Simon Studion, Wurtemberg, born 1543. (Read: "Naometria.")

Robert Fludd, Kent, 1574. (Read: "Tractatus Theologophilosophicus.")

Giovanni Braaccesco of Brescia, 1580. (Read: "Legno della Vita.")

Leonardi Fioravanti of Italy, 1571. (Read: "Summary of the Arcana of Medicine, Surgery and Alchemy.")

John Dee (or Dr. Dee). (Read: "Diary of Dr. Dee.")

Sir Edward Kelly (or Talbot) of Worcester, born 1555. (Read: "Theatrum Chemicum Britannicum.")

Dr. Nicholas Barnaud and Thaddeus de Hozek, Imperial Physicians at Prague, 1585.

Henry Khunrath of Saxony, born 1560. Established first Rosicrucian Library in Germany. (Read: "Amphitheatrum Sapientiae.")

Michael Maier, Grand Master of the R. C. Order in Germany for many years. Born in Holstein, 1567. Died 1622. (Read: "Revelatam de Fraternitate Rosae Crucis.")

Jacob Bohme of Old Seidenberg, born 1575. (Read: "True Principles," and "Mysterium Magnum.")

J. B. Van Helmont, of Boise le Duc, born 1557. (Read: "De Vita Eterna.")

Dr. (Ralph) Butler of England, 1557.

Jean d'Espagnet. (Read: "Arcanum Philosophiae Hermeticae," also known as "Canons of Espegnet.")

Alexander Sethon of Scotland (known as "Sethonius"), born in Molier.

Michael Sendevogius of Moravia, born 1566. (Read: "New Light of Alchemy.")

Gusenhover of Strasburg, 1603.

"Baron Chaos" (Busardier) of Prague, 1648.

Albert Belin (Benedictine), of Besancow, born 1610. (Read: "Adventures of an Unknown Philosopher.")

Eirenaeus Philalethes of England, born 1623. (Read: "Fame and Confession of the Fraternity R. C.," also "Euphrates, or the Waters of the East.")

Thomas Vaughan of England (a Welshman), born 1621, died 1665. He translated the early Rosicrucian papers into English for the English R. C. Order. (Read: "Lumen de Lumine.")

Pierre Jean Fabre of Montpellier, Grand Master in France from 1610 to 1620. (Read: "Alchimista Christianus.")

G. W. Leibnitz, Leipzig, born 1646. (Read: "Eloges des Académiciens.")

Dr. John Frederick Helvetius of Amsterdam. Grand Master in 1667.

Guiseppi Francesco Borri (Chevalier), born in Milan, 1627. (Read: "The Key to the Cabinet.")

Baruch de Spinoza, Amsterdam, born 1632. Alleged author of Khunrath's works.

John Heydon of England. He translated the famous "Atlantis" in the Rosicrucian story intended by Francis Bacon, who was also a Master in the Order. (Read: "Atlantis," and "Rosae Crucian Infallible Axiomata.")

Delisle, of Provence, 1710.

John Herman Obereit of Switzerland, born in 1725. (Read: "La Connexion Originaire des Esprits.")

"Count Cagliostro" of Sicily, born 1743. He was Initiated in the Temples of Egypt, and became a Continental Master and established many Lodges in Europe. Recent historical researches prove that he was *not* the notorious "Joseph Balsamo" nor was he guilty of the charges made against him by the enemies of "Light."

F. Jollivet Castelot, France. (Read: "Comment On Devient Alchemiste," and "La Rose-Croix.")

Nicolas Roerich, Russia, born 1874. (Many works available.)

When the Rosicrucian movement reached France, early in the Christian Era, it found there its greatest welcome.

The Pilgrims to the Holy Land had brought back to the Counts and Lords of the South of France reports of the activities of a certain secret society devoted to science and brotherhood. Charlemagne was at the time conducting his great school of learning. History will tell the lay mind considerable regarding this famous school. Charlemagne realized that through education alone could he build his power and hold the reins of government. He gathered around him the brightest scholars of the day, the learned men of many countries, and offered them excellent remuneration if they would devote all their time to the teaching of the pupils in this school. These pupils consisted of himself, his family, his relatives, and a few of the officials he had appointed.

Nor were these learned men limited to teaching. Charlemagne desired to promote learning. He gave his tutors every opportunity to make extensive researches in every field, and provided them with an experimental laboratory. The philosophers — among them was the famous Alcuin — were permitted to travel to other lands and bring back the cream of all knowledge. In this school

the great St. Guillem received his education, being a nephew of Charlemagne.

One of these philosophers, Arnaud, was directed to go to Jerusalem in the year 778 A. D. to learn all he could of this wonderful secret society which possessed the key to all science and all art. Arnaud journeyed to Jerusalem and was there directed to Egypt. It is recorded that he made humble application for admission into the Order in Thebes, and then, in accordance with the Law "AMRA," applied for permission to establish a branch Lodge in France.

Arnaud completed his study in Egypt in approximately two years and one month. Because of the difficulty of communication his several letters and reports to Charlemagne failed to reach their destination, and in France he was given up as dead —a fate which befell many who journeyed far in those days. One of his letters to Charlemagne, written on a papyrus in Thebes, was afterward found in a monastery near Milau in France, where it had been deposited in a vault among other rare papers for some unknown reason. In it Arnaud makes a very glowing report of his discoveries, and refers to the body of "silent students clothed in white as pure and spotless as their characters but diligent in their mastery of God's laws and

privileges." In closing his report he says: "Should it be my privilege, my great honor, to bring to our land the seal and signs of this great school, we shall have in our midst the power which our beloved Master may use in destroying all ignorance, provided, of course, our Master shall deem it wise and beneficial to humble himself, not to those who ask it, but to God, and thereby become as one of the disciples of our Lord Jesus."

The significance of this closing sentence will be brought to mind when it is recalled that the religious feeling in Charlemagne's school was very intense and sincere. Bear in mind, Arnaud was trying to state diplomatically and respectfully that it would be necessary for Charlemagne to become a humble supplicant for admission into the Order if he wished to become a Master of the Order in France—a position and honor which Arnaud and his colleagues would certainly have insisted upon.

Arnaud returned to France in 802, however, and was given a very interesting ovation in the chamber of Charlemagne's throne. Charlemagne did not become a Master in the Order, but after two years' delay permitted a Lodge to be established in Toulouse. The original Lodge was founded in a temporary monastery on the out-

skirts of Tolosa—the ancient city—which is now in ruins some little distance from the present city of Toulouse. Part of the Altar of this first Lodge in France was still preserved by the archivists of the Order in France in 1909, though it was much the worse for very severe handling during the many religious wars in the Provinces.

Arnaud became the Master in that first Lodge which held its opening convocation about 804-805. (The difficulty with exact dates is due to the many changes in the calendar and in interpreting the various methods of keeping records in those days.)

The first Grand Master of France was Frees, who reigned from 883 to 899 A. D. Until that time Grand Masters were not appointed. There was to be only one Lodge in any country, according to the original plans, and the Master of that Lodge held no other power or authority than rule over the one Lodge. The granting of charters was still in the hands of the Supreme Council. But it was Frees who brought before the Council the advisability of establishing Grand Lodges in certain countries and giving to the Masters the right to grant charters to other Lodges within the same national confines. It was only one year before Frees passed to the beyond—898—that he received his authority and instructions to establish

other Lodges in France and the second Lodge was immediately established in Lyons.

There were many devout students of the Order in Toulouse who lived in Lyons and they lost no time—after years of waiting—in getting a very flourishing Lodge established there. Many years later—1623—the Masons in Lyons organized a Rose Croix degree in the same city to please the many Rosicrucians who were Masons. The Masonic body was organized at a Council held there July 23rd, 1623.

In the meantime the Order in France had spread very rapidly and had attracted wide attention. Some of the Monks in the various monasteries in the South of France became interested, and without mentioning names at this time—let it be known that some of these Roman Catholic persons, devout and sincere, rendered a great service to the upbuilding of the sanctity of the Order by contributing many beautiful moral and spiritual creeds and dogmas.

Finally in 1001—the year when all the South of France was expecting the end of the world—according to an old Biblical prophecy—the Order in France established a Rosicrucian Monastery—the first in the world—in the old Roman city of Nemausus, now Nimes.

This Monastery became the nucleus for the great Rosicrucian College or Ecole R. C. which flourished in France from the twelfth century to the middle of the sixteenth and which was revived again in 1882 in Montpellier.

The history of the Order in France is very interesting. The most minute facts of the early history were recorded by Phonaire, who was the Official Historian of the Order in 1132 to 1134. The later history was compiled by a number of Masters of the R. C., R. F. and preserved in the archives in the Dongeon at Toulouse. This latter city has been the meeting place of the French Supreme Council since 1487. France held second place in strength of number of members, Germany holding first place, and England third. Egypt of course, was the great Supreme Center, but had only a comparatively small number of members.

In France today—at this very hour—the loss of membership through the great war is seen to be enormous.* Of the French Supreme Council of twenty-five, there were living in December of 1915

*This refers to the first World War. As this edition goes to press, the second World War prevails, and an edict exists prohibiting the continuation of any secret, philosophical or mystical fraternal orders and societies in France, and particularly seeking to suppress the Rosicrucians. Once again there is the attempt to extinguish the light of truth. Communications from the French Grand Secretary of the Order are irregular and veiled.

only seven. But the loss in Germany has been even greater. Many of the Brothers of the Order in France were called upon to bear arms, yet they did not reach the front for they were classified and placed in offices and laboratories. Then, again, a great many of the French Brothers were older men and men who held high offices in the army, navy, and general government and they did not participate in the actual conflict.

The Order spread into Germany shortly after the Grand Lodge was established in France. Charlemagne himself was the first to introduce the Order in Germany, for by his command one Mause settled somewhere along the Rhine near Coblenz and there began propaganda for members in a quiet dignified manner. He never lived to see his work bear fruit, however, for the restrictions placed around membership were severe and too stringent, but in 1100 a Lodge was established in Worms, and this became the Grand Lodge.

The work grew rapidly in Germany during the twelfth century, but it remained so secret and so inactive in its outward manifestations during its 108 years of inactivity that little was known of the Order or its members. Toward the beginning of the fifteenth century a spell of quietude—of

dormancy—came again to the Order and as its members passed on few were admitted. Religious controversies and other troubles not of interest here threatened the complete destruction of the Order. At the beginning of the fifteenth century there were only about seven hundred Brothers and Sisters of the Order living within the jurisdiction of the German Grand Lodge at Leipzig.

But in the fifteenth century—at almost the last moment — the great revival came again. While this revival brought new life, new vigor and new hope to the Order in Germany, it has proved to be the most perplexing one that ever came to the Order anywhere throughout the world. It has left a question, a doubt, unanswered and unsettled, in the layman's mind and has caused more misunderstanding of the Order's true history and ancestry than this humble attempt by me will ever be able to make clear.

Chapter IV

THE 108-YEAR CYCLE AND "C. R-C."

IT IS necessary, just at this point in the history, to refer to one of the very mysterious and puzzling laws of the organization, the origin of which is lost in the traditional history, but the general acceptance of which accounts for many of the peculiar breaks in the activities of the organization.

It appears from many ancient writings that in the first centuries preceding the Christian Era the organization complied with a regulation which may have been established centuries before, or may have been tried at this time as a new regulation. This regulation called for a periodicity of active and inactive cycles, each of 108 years. The number of 108 is significant in itself to all occult students, but just why this new regulation was brought into effect is not known.

According to the terms of this regulation, every branch jurisdiction was to select a certain year as the anniversary of its original foundation, and from that year onward operate in accordance with the periodicity of cycles.

A complete cycle of existence from birth to rebirth was to be of 216 years. Of this cycle, the first 108 years was to be a period of outer, general activity, while the second period of 108 years was to be a period of concealed, silent activity, almost resembling complete dormancy. This period of inactivity was to be followed by another 108 years of outer activity, just as though a new Order of the organization was born without any connection with the previous cycles. This regulation seemed to be a close analogy to the cycles of birth and rebirth for the human family, except that the number of years in each cycle was different. Just as man's rebirth on earth was considered a reincarnation of his previous existence, so each new birth of the organization in each jurisdiction was to be considered the birth of a new organization as a reincarnated soul in a *new body*.

So we find in the first few centuries preceding the Christian Era the Order seemed suddenly to disappear from all outward existence and all outward activity in some of the older branches in the Orient. So far as the uninitiated were concerned, and so far as the casual historians recorded the events, the older branches forming a part of the foundation of the Rosicrucian Order suddenly ceased to exist without any explanation, or any

indication that they would be revived. The members of the branches, and the great leaders, did not cease to carry on their *individual* activities, and we know from the records of the organization that, according to the rules and regulations regarding these periods of silence, during the 108 years of inactivity the members of the organization privately initiated their own descendants in their immediate families, but accepted no new members from the profane world. Thus several generations of Rosicrucians, initiated within the privacy of homes or secret temples, continued to carry the heritage of the Order in some lands, while outwardly and in all of its general activities the Order seemed to have gone out of existence. Then for several years preceding the time of the new birth, many prepared themselves by getting in contact with an active branch of the organization in other lands, and at the proper time announced in their own land the birth of a new cycle of the Order.

In most of the foreign lands the periods of dormancy and the periods of activity were not coincidental. Therefore, we find, for instance, that Germany was in the midst of a period of dormancy as far as the outer activities of the Order were concerned, during a time when the Order

was very active in France and Holland. Again we find that the Order was inactive in France just at the time that the Order had its new birth in Germany, and the Order in England was in the very center of its period of activity.

The Mystery of C. R-C.

As the time approached for each jurisdiction or country to have its new birth of the Order, arrangements were made for the usual issuance of a manifesto or pamphlet setting forth the beginning of a new cycle. Just when this custom was adopted it is difficult to say, and of course in the early pre-Christian days, the issuance of pamphlets or printed matter was impossible, and so a decree was promulgated or disseminated by word of mouth and by the display of a certain symbol among the people. This manifesto, decree, or symbol, announced the opening of a "tomb" in which the "body" of a great master, C. R-C., was found, together with rare jewels and secret writings or engravings on stone or wood which empowered the discoverers of the "tomb" to establish the secret organization once again.

We will find later on in our history that when the time came for the new birth in Germany, the incident of the opening of the "tomb" was given

wider circulation than had ever been given to a similar incident in any land before. This was due to the invention of the art of printing, which made possible the distribution of the manifestos and the announcements in the form of pamphlets issued in five different languages, and disseminated through many nations at the same time. Coming at a crucial hour, as we shall see, in the evolution of religion and philosophy, and being so widely distributed, the pamphlets of the seventeenth century attracted such universal attention among persons who had never heard of the organization before that a common impression was created and recorded to the effect that a *new* organization, never known in the world before, had come into existence through the discovery of a tomb, and the body of a person unique in history. This false impression was recorded in so many later histories, that even today we are required to explain the misconception.

It must be apparent to the reader of this history that the discovery of a "body" in the "tomb," or the finding of the "body" of a person known as C. R-C., is allegorical, and is not to be taken in a literal sense. In the first place, the word "body" in the language in which it was first used, was symbolical of something entirely different than the

physical body of a man. In the second place, the initials C. R-C., did not mean *Christian Rosenkreuz,* except as the words represented by those initials were translated in the *German* language. The initials C. R-C., standing for the *Christus* of the *Rosy Cross,* may be translated into the Latin, French, and other languages without any change; therefore the initials C. R-C., when first used were not the initials of either *German* or *French* words, but of Latin words.

Those writers of mystical and fantastical stories who have tried to present the story of C. R-C., by stating that these initials were those of an individual, are wholly unacquainted with the facts. Even if the spiritual person represented by the "body" of C. R-C., were the same in each cycle, through a series of reincarnations, such a reincarnated person would be a different *earthly individual* in each incarnation. For that reason it must be understood that there was no one earthly person who was *uniquely* and *exclusively* known as C. R-C., in any cycle of the Order's existence. Our records refer to at least twelve discoveries of "tombs" containing the "body" of C. R-C. in different lands preceding the greatly popularized incident in Cassel, Germany, in the seventeenth century. There have been similar incidents in the

history of the Order since the one in the seventeenth century.

Therefore, when the student of the history of the organization finds the various breaks in the outer activities of the organization he soon notices that there is a periodicity to the breaks, and almost unconsciously sets down the dates of the cycles of activity and dormancy. We shall note a few of these dates as we proceed with the history in the different lands.

However, everyone who reads in some of the modern mystical books, and even in those that claim to be Rosicrucian, the story of "Christian Rosenkreuz" being the *original founder* of the Rosicrucian Order in Germany (speaking of C. R-C. as though he were an earthly person who invented and established the first lodge of Rosicrucians anywhere in the world) will know at once that the writer of the account is unfamiliar with the facts and has mistaken the allegorical story for an actual event. The other explanation of the Rosicrucian work, by an author of this calibre, may be easily placed in the same category of unreliability. And, when the seeker comes in contact with a mystical organization, or a "Rosicrucian" group, that claims that it has its *authority* and *power* derived from the organization started by

"Christian Rosenkreuz" in Germany, or that it is a *descendant from the original lodge* established by C. R-C. in Germany, he will know also that the claim must be fictitious and wilfully misleading; for the facts contained in this history will show that the Order was in existence in many lands before the popular new birth of the Order in Germany in the seventeenth century, and that any Rosicrucian student—and most certainly any leader of Rosicrucian activities connected with the genuine organization—would have the correct story and the correct facts which are available to all of those who are truly affiliated with the real organization.

Chapter V

THE POPULAR REVIVAL IN GERMANY

AS INTIMATED in previous paragraphs of this history, the most popular and puzzling incident in the whole history of the Rosicrucian Order is in connection with the third or fourth revival of the organization in Germany. Coming as it did, at a critical time in the awakening of the religious consciousness of the people, and when various reforms were being instituted and attacks were being made upon older institutions, with a promulgation of ideas for newer ones, the announcement of the birth of the Rosicrucian Order for the new cycle in Germany was considered by many as a part of the general reform taking place throughout that country and other lands. The revival would never have become so popular nor attracted so much attention if it had not been that for the first time in the history of the Rosicrucian Order, the art of printing was freely used.

Such a use of printing was almost unique, and it naturally attracted the attention of persons who were easily convinced that great wealth and great

power were back of this national and international program, and for this reason other pamphlets and booklets were written criticizing, commenting upon, and attacking the organization, as well as praising it and endorsing it.

The mass of literature resulting from the opening announcements of the German revival constitutes one of the very dependable sources of historical information regarding the Rosicrucians, and at the same time constitutes one of the deplorable problems that confronts every seeker for real information.

Many of the pamphlets and booklets issued by critics or by enemies of the organization—or even in some cases by persons who merely wished to attain prominence or attract attention through writing about the organization, without any real knowledge of the subject—resulted in a mass of misinformation, a great deal of which eventually found its way into encyclopedias and general histories. To this very day, the average newspaper, magazine writer, or seeker for information regarding the organization, who turns to one of the standard encyclopedias or histories of literature, religion, science, or art, is very liable to come in contact with misleading statements based upon the

critical essays written about the organization during this period of the German revival.

It is not my intention to take space in this present history to review the facts relating to the revival in Germany, but merely to call attention to the outstanding points connected therewith, because the real history of the revival, as well as the theoretical and misleading history, has been published in many books and can be found in many articles and essays dealing with Rosicrucianism.

The opening salute of that revival was the sudden and mysterious publication of a book briefly called "The Fama." In just what year the original pamphlet entitled "The Fama Fraternitatis" was issued in Germany is really unknown; for there were so many editions in so many languages appearing in a number of different cities at slightly varying dates. Judging from copies which have been collected, one may see that the pamphlet appeared during the years 1610 to 1616, or even later. It is generally conceded that most of these were printed at Cassel, in Germany, although the English edition and the French edition were probably printed in other countries. As is natural with all of the ancient Rosicrucian literature, the authorship was veiled with a symbolic name, and a great deal of the literature of the period of revival

in Germany was signed with the name of *Christian Rosenkreuz* when the pamphlet was in German, or with a similar name translated into other languages when published in foreign lands; or else the principal character telling the story in the announcements or proclamations bore this symbolical name. Of course, the name translated into our English means "a Christian of the Rosy Cross."

The pamphlets were addressed to the learned persons of the world, particularly of Europe, and appealed to the educated and cultured, and it is very doubtful if any of the learned persons in Germany or other lands who read those pamphlets believed that the name "Christian Rosenkreuz" was the actual bona-fide name of any person. However, today throughout the world we find thousands of persons, and especially those who have attempted to write misleading articles about the Rosicrucians, or who have attempted to found and organize commercial propositions selling so-called Rosicrucian books, who really seem to believe that the name "Christian Rosenkreuz" was the name of an individual, and that this individual was the real author of the "Fama" and other pieces of Rosicrucian literature, and likewise the *founder of the entire Rosicrucian Order* which had its be-

ginning, according to their belief, in this very establishment during the years 1610 to 1616.

The other general opinion regarding the authorship of these pamphlets is one which was born in the minds of a great many persons who criticized the organization during the seventeenth century. They believed that an individual by the name of Johann Valentin Andrea was the real author of the "Fama," and the later book called the "Confessio Fraternitatis R. C."

In the year 1614, the "Fama" had attained nation-wide popularity in its way, and had created a real public sensation, and at that time Andrea was but a young man of twenty-eight years. He was born at Würtemberg, on August 17, 1586. He was of a family devoted to the Lutheran form of reformation, and although Andrea was raised according to strict orthodox religious principles, he did come under the influence and instruction of a group of theologians and philosophers, two of whom were mystically inclined, and one of whom was one of the high officers of the Rosicrucian Order in Germany. The public knew nothing of his studies under this Rosicrucian teacher, but it knew or heard something of his mystical viewpoints, and this was sufficient to make some start

the story that Andrea was the real author of the Rosicrucian pamphlets.

As has been explained heretofore, the Rosicrucian Order has always been subject to the law established by itself; one hundred and eight years of activity and one hundred and eight years of inactivity. We now have sufficient record, in the form of manuscripts, documents, and official papers not available or known to the German public in the seventeenth century, to show conclusively that the Rosicrucian Order was not born for the first time in the history of the world in Germany, in 1610 or 1614, but had existed in many lands for many centuries previous thereto, and had had cycles of activity and inactivity in Germany for several centuries before the revival to which we are referring. Even the "Fama" itself referred to the fact that the symbolical author of the manuscript, or the symbolical characters in the story, had been members of the organization centuries previous. All of this has been overlooked by those who still claim, especially in America, that a German whose true family name was "Christian Rosenkreuz," invented and established the Rosicrucian Order, for the first time in the history of the world, in the years 1610 to 1614, in Germany.

One of the many well established facts regarding the history of the Order, which proves the existence of the Order of the Rose Cross or Rosy Cross throughout Europe before 1610, is the story of the founding of one of the branches of the Rosicrucian activities.

Throughout Rosicrucian literature, reference will be found to peculiar initials and strange names usually connected with the title "Militia Crucifera Evangelica." The "M. C. E." has always been a puzzle to those who have not worked through the complete history of the Order, and at the same time it has continued to be one of the most essential forms of Rosicrucian activities in many lands.

It may be that the following facts regarding the "M. C. E." will interest those of my readers who have never had the privilege of learning the real facts before, and it will probably set at rest the hundreds of questions that have been in the minds of Rosicrucian research workers for many years.

As stated above, the revival of the Rosicrucian work in Germany in 1610 to 1614, which constituted the beginning of one of the new cycles of one hundred and eight years, occurred when most of Europe was being torn by various forms of religious reformation and strife between church and state. Throughout each of the countries of

Europe, various secret societies or military organizations had been formed to protest against the established activities of the larger church, or to stamp out the growing freedom of religious thought and practices of the so-called heretics. Thus we find that for many years before the revival of the Rosicrucian Order there had been established, in 1511 for instance, as typical of the many secret religious bodies, a "Holy League" composed of those persons who had pledged themselves to support the church against its critics, even to the extent of taking up arms and carrying on warfare in "the name of the cross." The *Holy League* was perhaps the most famous or powerful of these organizations, but there were so many others, and with so many different purposes or ends in view, that historians have been incapable of classifying them or even determining the real part that any of them played in the changes that were made. During all these years of strife and contention, the *cross* either as a Christian symbol or as adopted by the early Crusaders in the eleventh, twelfth, and thirteenth centuries was used as the standard under which the wars and other forms of persecutions were conducted. To the worshipper of the ancient cross, who had its *real symbolism* in his mind and heart, the use of

the cross in the manner in which it was being employed by these contending organizations brought grief and deep sorrow.

Our records show that the Rosicrucians early protested against the cross being carried on staffs or painted on flags that were carried into the battles and into the fields of bloodshed, as well as into the plans and schemes for tortures and persecution. To the Rosicrucians, the use of the cross for such destructive work was not only irreligious and a sacrilege, but a mystical insult and a spiritual crime. It is easy to believe that the Rosicrucians, wherever they could avoid doing so, took no part in any of these religious strifes and contentions, and it is easy to believe that they never permitted themselves to carry any standard that bore the cross in public affairs.

Matters became so bad in connection with the use of the cross in this sorrowful way that finally the Rosicrucians decided to revive an ancient organization to defend the cross against its misuse. The idea of re-establishing this organization was born in the mind of the Grand Master of one of the inactive branches in Germany. His name was Simon Studion, and he was born at Urach in the state of Würtemberg in 1543, and later attained the high degree of Imperator in Germany. Dur-

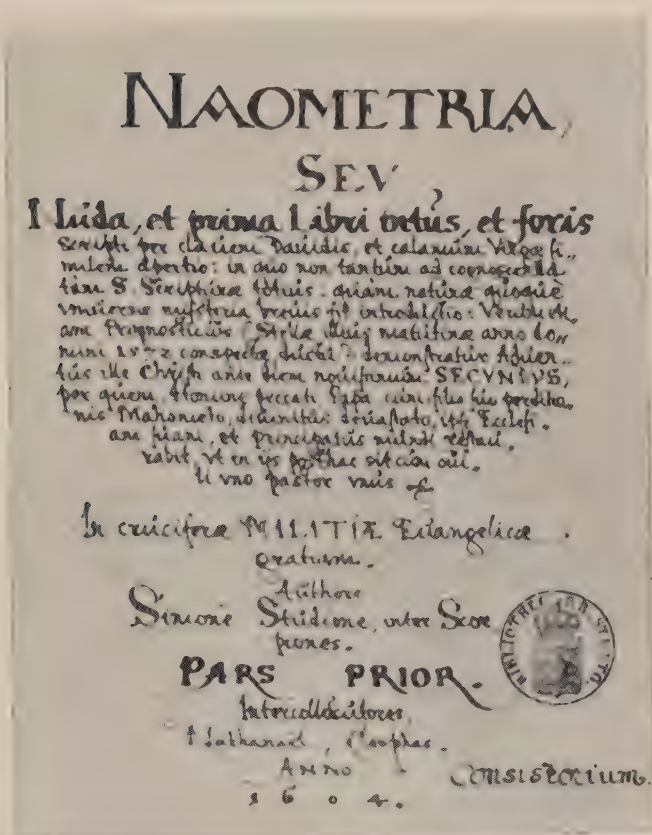
ing the year 1586 he planned an international convention for the purpose of organizing a special body of Rosicrucians to defend the cross against its misuse in destructive and sorrowful activities. After communicating with the leading Rosicrucian officers in various lands, and receiving their wholehearted approval, a convention was called in Hanover, where was located the "silent" Grand Lodge of the Rosicrucians for that part of the country. The meeting was officially called "Cruce Signatorum Conventus," and its opening session was held on July 27th, 1586. Studion himself made the opening speech, reading the history of the original *Militia* formed in Palestine soon after the founding of the first Christian churches; and then introduced the high representatives from many lands and the legates from the many thrones which gave support to the movement. The records show that the convention and its plan was sponsored particularly and specifically by Henry IV, king of France and Navarre, who had received the "arms" of the ancient Militia through direct authority from the Militia in Palestine, Queen Elizabeth of England, and the king of Denmark, as well as the nobility of other lands. The organization thus formed used the ancient name, "Militia Crucifera Evangelica," and was established as an organiza-

tion of loyal Rosicrucians who would defend the cross, not especially the Rosy Cross, but the ancient and much loved cross of all times, against its use in religious persecution, religious warfare, or destructive contests of any kind. Each who signed the great scroll at that convention became titled or knighted as a *Chevalier* and a secret worker to *protect* the Rosicrucian organization in its constructive activities, revive the pure mystical teachings of the Pristine Christians and Rosicrucians, and prevent persecution of any kind because of freedom of religious and scientific thinking. A few years later, when the records of activities of this great organization had been gathered from all lands, Studion compiled a great book of nineteen hundred and ninety-five (1995) pages, dedicated to Frederick, the Duke of Würtemberg, who was a Grand Master of the Rosicrucians. This book was called "Naometria," and it was completed in 1604. This book is still in existence, and has been examined by eminent historians and quoted from quite freely. A Rosicrucian manuscript, entitled the "Wirtembergis Repertorum der Litterator," a history of Rosicrucianism and alchemy, published in 1782-3, says, in part, of the "Naometria": "Its reflections on the renewal of the earth and a general reformation to come breathe the Rosi-

crucian spirit — and it embodies real Rosicrucian doctrines."

A great part of the book is devoted to a history of the cross and its real spiritual and mystical significance, to the rose and its symbolical meaning, and to the special significance of the rose and the cross when united. In fact, on page 271, of the "Naometria," there is an illustration of the joining of the two—the Rose and the Cross—and accompanying it the Latin phrase "Hierichuntis Rosa ex quotour ins Partes." The book also contains a complete outline of the Rosicrucian doctrines, reviving the ancient teachings of the Essenes, the first Christians, and the Rosicrucians, giving emphasis to the spiritual and mystical significance of the Rosicrucian ideals. It has never been copied or republished in any form, and constitutes one of the secret publications that has been examined only by eminent historians who have sought positive proof of the existence of such a book or such a Rosicrucian movement before the year 1610.

The "Militia Crucifera Evangelica," as a defensive body within the Rosicrucian Order, still exists, and is the real secret organization within the Rosicrucian Order. Membership in it is limited to those who are well trained in the fundamentals of


NAOMETRIA,

SEV

I Iuida, et prima Libri vetus, et foris

Scripta per clarissimu Dauidis, et celsissimu Virgae fi..
milenda aperto: in quo non tantum ad cognoscendã
tiam S. Scripturæ totius. quiam natura quoquè
multorum nuiorum inscrutabilis: Vtutile et
ans Prognosticum Stirpe illius natiuitate anno Do
nini 15?2 conscripta declarat. demonstratur Adue
tus ille Christi anno suæ nativitatis SECVNDVS,
per quem Mundus peccati fatis cum filio hic perdita
nis Mahometo, destruitur destructo, vtq; Eccles.
ans pijam, et principatus nulli reliqui,
rabit, vt ex ijs postea sit vnus ouil,
& vno pastore vnus ofi

In crucifera MILITIA Euangelica .
gratum.

Authore
Simone Studione, vtro Scor
pione.

PARS PRIOR.

Intercollocutores,
Iulianum, Sophias.

ANNO
1604.

Mysterium.

The above is a photograph of the original title page of the Naometria manuscript by Simon Studion. The original manuscript is in one of the large state libraries of Europe, where it is treasured as a rare possession. Note the reference to the Militia Crucifera Evangelica and the date 1604. This is the first text of Rosicrucian history in which this title page has ever been reproduced.

the Rosicrucian teachings, and to those who have pledged their entire lives in devotion to the Rosicrucian ideals, and especially to the support of the individual Imperator in each country where the Militia exists. It is the existence of such an organization that makes possible the continuous protection of the Rosicrucian Order, and enables the Order itself to carry on its national and international secret activities in a conservative, uniform manner, to the glory of the Order and the preservation of the true, secret doctrines of Jesus. To be admitted and titled as a *Chevalier* of this Militia is to receive one of the highest honors and highest acknowledgements in the Rosicrucian Order. The ranks of the Militia are open to both men and women who have been individually tested and tried for a number of years by the Imperator of the jurisdiction where each member lives.

An interesting point in connection with this is the fact that this organization and this convention of Rosicrucians was brought about by the cooperation of thousands of well-trained, tried, and tested Rosicrucians, and the first convention and meeting of establishment was held on July 27th, 1586, which was several weeks before Johann Valentine Andrea was born. The statement, therefore, on the part of those unacquainted with Rosi-

crucian history that Andrea was the author of the books that "established the first and only Rosicrucian Order in the world in Cassel, Germany, in 1610," appears ridiculous.

The real author of the pamphlets that brought about the revival in Germany was none other than Sir Francis Bacon, who was Imperator for the Order in England and various parts of Europe at the time. His other Rosicrucian writings, and especially his book the "New Atlantis," admittedly his own work, clearly indicate the connection between Bacon and the publications issued in Germany between 1610 and 1616.

Chapter VI

THE BIRTH OF SEMI-ROSICRUCIAN ORGANIZATIONS

THE SPREAD of Rosicrucian activity throughout many lands and the attraction to its ranks of many notable characters brought the organization before the attention of men of other associations and affiliations. It was but natural that other secret societies or fraternal Orders would investigate the increasing activities of the Rosicrucian Order, and attempt to discover whether there was any invasion of their sacred rites by the Rosicrucians, or anything of value in the Rosicrucian work that might be added to their own rituals and forms of operation.

We will not consider at all the attempts made by various persons at various times to institute "Rosicrucian" lodges or bodies solely for the purpose of attracting the gullible or misleading the unwary. A number of such organizations came into existence in France, Germany, and England, but in each case their existence was very short and they left no records of importance.

We do find, however, that preceding the year 1870 the development of Freemasonic activity in England, with an increasing desire on the Continent to add more and higher degrees to the existing Masonic degrees, tempted many men of that organization to establish separate secret bodies or societies composed entirely of Masons, and in some cases new Orders or organizations were established with many degrees based upon Masonic symbols and requiring Masonic affiliations as a pre-requisite for affiliation in the new organization. The histories of Freemasonry deal extensively with this unfortunate situation throughout Europe, for these many bodies attaching themselves to Freemasonry or attempting to associate themselves with the Freemasonic ideals caused endless trouble and confusion. A few of the bodies thus formed became recognized eventually and carried on a very excellent work. It must be stated, however, that the average Freemasonic enthusiast of that period was a true seeker for *light* and arcane wisdom, and while he found much in the Freemasonic teachings to gratify his desires or satiate his hunger, many seemed to feel that there was more *light* and wisdom to be found elsewhere and especially in the secret, *mystic* schools which had their origin in the Oriental philosophies. Probably in those

days, as today, many of those in the Freemasonic fraternity did not realize the vast amount of wisdom that is contained in their symbology and in their carefully veiled teachings. However that may be, the fact remains that many of the most prominent Freemasons congregated at different times in different places, and formed research bodies or groups devoted to the sole purpose of unearthing such additional teachings or arcane knowledge as might be found in the various *mystic* schools of the day.

It is not surprising, therefore, that a number of these men were attracted to the Rosicrucian Order, especially the English lodge, and were admitted therein and became enthusiastic students and workers. The time came, however, when some of these believed that further research of an independent nature might be carried on outside of both the Rosicrucian and the Freemasonic circles, and that members of both organizations might come together in a more social and informal manner at stated periods for the purpose of discussing the work and teachings found in both bodies.

Out of this belief was born a new organization in England, the activities of which, and the imitation of which, have caused considerable confusion

in the minds of those persons seeking to trace the origin and development of the Rosicrucian Order.

It appears from definite historical records that some men of learning, and with minds adapted to research, united to establish what they intended to be a *Masonic* Rosicrucian Society. During their first discussion of the plans of organization it was clearly stated that application for membership in this new body would be limited to Freemasons, in good standing, who had mastered the elementary work of Freemasonry and were desirous of such philosophical knowledge as was available just beyond the limited teachings of their organization. The transactions of this organization, with minutes of its meetings, are to be found in the British Museum in London, but the most definite statements regarding its purposes and activities are found in a small historical treatise prepared by the Supreme Magus of the body, Dr. W. Lynn Wescott. It appears that after much discussion they decided to call their new society the "Societas Rosicruciana in Anglia," which name, translated, would mean the "Rosicrucian Society in England," and the initials of this title were used as a brief form of name in their literature. Hence the initials S. R. I. A. became significant among Freemasons during that period, and have contributed

to considerable confusion in Rosicrucian records ever since.

It seems that the prime mover of the formation of this new society was Robert Wentworth Little, who is referred to in the records as a clerk at Freemason's Hall, and subsequently secretary of the Royal Institution for Girls. Freemason's Hall at that time was the national headquarters for the Freemasonic Brotherhood, and it contained a large library and archives of ancient books and manuscripts, to all of which Mr. Little had access. Nowhere in the early literature of this organization or in its early histories as published by them is there any reference to any of the organizers of the S. R. I. A. being initiates or members of any other Rosicrucian body or organization anywhere in the world. This is a very important fact, and its significance is emphasized by the statements of this society regarding the methods or means of its foundation.

In its official history, this S. R. I. A. says that the society was "designed" by Robert Wentworth Little, who "rescued" some rituals from the storerooms of Freemason's Hall. In other places there are statements indicating that Mr. Little found and *borrowed,* or as Mr. Waite, the Masonic historian, states it, *abstracted* certain papers containing Rosi-

crucian ritual information preserved in the Grand Lodge library of Freemason's Hall, and that these papers had been discovered before him by William Henry White, who was Grand Secretary of the Freemasons until 1857. According to Dr. Wescott, Mr. White had received some "Rosicrucian" initiations in an English "Rosicrucian Lodge," but had never made any use of the ritual manuscripts which he had discovered in the Masonic Grand Lodge library. Waite calls attention to the fact that other records intimated that after Mr. White's retirement from the office of Grand Secretary, wherein he had charge of such secret or private manuscripts as were not a part of the Masonic work, Mr. Little *borrowed* the Rosicrucian papers and called to his assistance a year or so later one Kenneth R. H. McKenzie, who claimed that while he was in Germany he had been admitted by some "German adepts" into *some* of the "Rosicrucian system," and had been licensed to form a group of Masonic students in England "under a Rosicrucian name."

To the sincere and careful student of Rosicrucian history, the claims made by Mr. McKenzie seem peculiar, to say the least. Why some *German adepts* should admit an English person into just a *part* of the Rosicrucian work and then *license him*

to establish a group of *Masonic* students in England under a *Rosicrucian* name, while there was a superior Rosicrucian body already active in England, is certainly incomprehensible. It would appear to be the first and only instance in Rosicrucian history where the Rosicrucian Order licensed anyone to establish a Masonic Rosicrucian body. And it is as inconsistent with Rosicrucian principles as would be the *licensing* of a Freemason to go into a foreign land and establish a Masonic body composed of Rosicrucians.

Dr. Wescott states also that the peculiar Rosicrucian papers that were taken from the Masonic archives were used to reconstruct a branch of the *Red Cross of Rome and Constantine,* as well as the foundation of the S. R. I. A.

The important points in this brief sketch of the foundation of the S. R. I. A. are: First, the fact that the Society was started by an individual without any charter or authority from the local Rosicrucian lodge in London, or any other superior Rosicrucian body in Europe; and secondly, that with some manuscripts of an indefinite nature a society was formed which did not adopt the universal name of the Rosicrucian Order or the universal symbol as used by the rest of the Rosicrucian fraternity throughout the Continent. In no

other Rosicrucian records do we find any reference to any German branch that *licensed* Mr. McKenzie, and, therefore, we may believe that Mr. McKenzie's contact with the Rosicrucians, if real at all, was a contact with some of the temporary, clandestine, or imitation societies that flourished for short intervals in foreign sections.

Mr. Waite, in his English history of the Rosicrucian Order, gives little credence to Mr. McKenzie's Rosicrucian connections, and emphasizes the fact that "in 1866 Mr. McKenzie was a Freemason only under some foreign and apparently unacknowledged obedience." Mr. Waite, who is not only a Rosicrucian historian but an eminent Masonic historian and writer as well, plainly indicates the cloud that seems to cover the origin and foundation of the S. R. I. A., and shows that while it became a very worthy, learned, and highly respected organization of gentlemen seeking for arcane wisdom, enjoying a banquet and social evening once a month, it was not in any sense a part of the Rosicrucian organization throughout the world.

However, the S. R. I. A. in England continued to grow and called its first branch the *Metropolitan College*. We find that its principal officers were well-known Freemasons, and included a num-

ber whose names we shall mention later. Mr. McKenzie visited Paris some years later and there met one who was deeply interested in the Rosicrucian work and teachings, as a member of the regular Rosicrucian organization, known as Eliphaz Levi, but whose name was Alphonse Louis Constant. Levi was invited to become a part of the S. R. I. A. in England, and did so with the belief that the founders were really sincere in their desire to delve deeply into Rosicrucian lore, and become neophytes of the Rosicrucian organization. A few years after his acceptance into the S. R. I. A., Levi evidently felt that his connections therewith were not proper in the face of his affiliation with the regular Rosicrucian Order, or else he discovered reasons for withdrawing. It is indicated that he had many arguments with the founders of the new English society, and disagreed with their viewpoints in many ways, and finally withdrew his membership. The records of the S. R. I. A. state that Levi incurred their displeasure by the publication of his several books on magic and ritual, but since these books have proved to be excellent and highly endorsed by mystics of many periods, such explanation does not seem to be justifiable. Levi passed through transition in 1875, and in the last

years of his life was not connected with the S. R. I. A. in any way.

Other branches of the S. R. I. A. were established at Bristol, Manchester, Liverpool, and Yorkshire, and finally a branch was established in Canada. All of these branches were strictly limited to Freemasons. In fact, the ritual adopted by the S. R. I. A. for its initiations and ceremonies was quite distinct from the Rosicrucian ritual of the regular Order, and the fantastic names for the various grades were designed to appeal to Freemasons. The highest of these grades were limited to Freemasons who were in the higher grades of their own organization.

Prior to the establishment of a branch of the S. R. I. A. in Canada, which was intended to be under the British or English jurisdiction of the organization, a branch was authorized in 1880 to be known as the "Societas Rosicruciana in U. S. A." According to some records, a few Freemasons living in Pennsylvania were granted permission to establish this American branch, but there is no record of its having existed very long in Pennsylvania, and in the meantime the Canadian branch carried on very successfully among the Freemasons in that part of North America.

We have seen the official copies of the charters issued by the Canadian branch which was known as the "Societas Rosicruciana in Canadiensis." These charters were preserved in the House of the Temple of the Southern jurisdiction of the Scottish Rite of Freemasonry in Washington, D. C. They were issued by the Canadian branch of the S. R. I. A. to Brother Albert Pike and several others of the American Freemasonic organization, particularly because Albert Pike, the honored and respected writer of American Freemasonry, was a very thorough Rosicrucian student. The charter grants to Brother Albert Pike and others the privilege of establishing a Southern College of the S. R. I. A. in the United States, and it is worded as though the Canadian branch was unaware that a similar warrant for an American branch had been issued previously to the Freemasons in Pennsylvania. However, a controversy arose over the establishment of a second North American branch, and thereby hangs a very interesting story.

It must be borne in mind that these S. R. I. A. branches were not operating as a part of the ancient Rosicrucian Order, and by their own admission did not have the Rosicrucian rituals and teachings nor any warrant, charter, patent, or authority from the Rosicrucian Order of Europe

and other lands. American Rosicrucian students were well aware of the fact that the Rosicrucian Order of Europe had previously authorized the establishment of true Rosicrucianism in America in the year 1693, and there were many living descendants of those first official Rosicrucians who objected to the establishment of Rosicrucianism in America in connection with any other organization and without warrant or proper rituals. But nothing was done to prevent the S. R. I. A. of England from maintaining a branch of its English work in America, especially in connection with Freemasonry, since it was recognized that the Masonic Rosicrucian society thus being established in America would cooperate with the desires of many of the Masons in giving them that additional light or knowledge along certain arcane lines which they desired, and which was highly praiseworthy. This did not in any way infringe the rights of the Rosicrucian Order. In fact, there was no conflict or discussion in that one regard, because the S. R. I. A. did not claim to have the *genuine* Rosicrucian teachings or ritual, and was, therefore, entitled to establish a branch of its English body in America.

The controversy referred to started between the various officials and members of the S. R. I. A.

and gradually involved the interest of all Rosicrucians; because the argument in regard to two establishments of S. R. I. A. under two different warrants was bringing the subject of Rosicrucianism and the Rosicrucian activities into unfavorable light among those who did not understand the situation. It appears that the gentlemen who were granted the privilege by the Canadian branch to operate in the United States finally withheld any action on their part, while the Brother who held the charter direct from England for the State of Pennsylvania, proceeded to organize a branch, and some spasmodic meetings of this branch were held without attempting to practice the Rosicrucian rituals or introduce the true Rosicrucian teachings. This was the situation existing in the United States when a third effort was made to establish the S. R. I. A. in America, and the third effort proved more successful, as we shall see from the following facts:

A number of Freemasons in America were admitted into the S. R. I. A. of England in its branch known as the *York College*. They petitioned the English headquarters for permission to continue the work in America under the charter that had been granted for Pennsylvania. They established a branch at Philadelphia and another in New York

city in 1880. Eventually these two American branches established a High Council of the society for the United States. This Council then chartered branches in Boston and Baltimore, in the spring of 1880, and another one in Vermont. Practically every officer connected with these establishments was a Freemason, and we must quote here the words of Dr. Wescott, the Supreme Magus of the English headquarters of the organization, who said in an address: "I have been asked to speak on the Rosicrucians because I have the pleasure to hold a high office in the *Rosicrucian Society* of England, so might reasonably be supposed to have studied the history of the Order. But to avoid misconception, I wish to say that *the S. R. I. A. is a Masonic body*—it is composed of Freemasons who have associated themselves in order to study the old Rosicrucian books in the light of history, and to trace the connection between Rosicrucianism and the origins of Freemasonry, the connection which has been alleged to exist by many historians belonging to the outer world." This statement by Dr. Wescott is taken from biographical sketches in the official literature of the S. R. I. A.

In September of 1889, after nine years of operation as a literary society with banquets, the new branches of the S. R. I. A. in America decided to

reform and reorganized their body with the distinctive title "Societatis Rosicrucianae in the United States of America," (S. R. I. U. S. and not S. R. I. A.). Under this new form of name and constitution, the various branches accomplished very little, and the New York and Baltimore sections seemed to pass out of existence. One of the prominent characters initiated into the S. R. I. U. S. in Boston was Sylvester Clark Gould, who became the publisher of a small Rosicrucian magazine, and who sincerely sought to learn and master the real Rosicrucian teachings. We read in the official literature of this organization the following significant statement: "Membership in these Colleges was limited to Freemasons of the 32nd degree; quarterly meetings were held, and their sessions were devoted principally to banquets, with an aftermath of a literary and philosophical nature, with little if any attempt to exemplify the Rosicrucian degrees with the philosophy they embodied."

In other words, the society had nothing more of a Rosicrucian nature connected with it than the word "Rosicrucian" which they arbitrarily adopted in their title. This was practically true of the national headquarters of the organization in London, and records of this society show that

when Rosicrucians belonging to the Rosicrucian Order became affiliated with the S. R. I. A. or the S. R. I. U. S., they did not continue to remain active for a very long period.

According to the literature of the branch established in America, Mr. Gould, who was their most illustrious American member, became "thoroughly awakened to the omission of the real Rosicrucian work, and having received the eighth degree of the society constituting him a provincial magus of the fraternity, engaged in special research work to recover the original rituals of the fraternity." He succeeded in corresponding with some Rosicrucian officers in Europe, and then undertook to revive the American branch of the S. R. I. A., which had become inoperative for a time. It was his intention to make the S. R. I. U. S. a typical Rosicrucian organization if he could secure the permission and authority of the Rosicrucian Order in Europe. According to the records of the S. R. I. U. S., the transition of Mr. Gould occurred on July 19th, 1909, preventing the fulfillment of his personal ambitions in regard to the society, and the work of reorganization devolved upon a few of the other members who were still interested.

It should be noted that in the very month in which Mr. Gould passed to the Great Beyond, an-

other American proceeded to Europe to secure permission to pursue the Rosicrucian work of the international Rosicrucian Order, and made his plea to the regular Order of Europe instead of petitioning the Masonic Rosicrucian society in England. The success of this plea we refer to in a future section of this history.

Those who followed Mr. Gould, after his passing, in trying to re-establish the S. R. I. U. S. in America, finally organized a new body with a different name. According to their official papers, they adopted the name "Societas Rosicruciana in America," which gave them the old familiar initials "S. R. I. A." as their official title. They adopted a revised constitution under this new name in 1916, which became effective January 1st, 1920. Their constitution stated that they were incorporated under three different classifications: first, as a church; second, as an academic institution; and third, as a fraternity. In their general literature, they stated: "The Societas Rosicruciana in America, therefore, is a continuation in direct succession from the High Councils of Anglia." In other statements it is said that the society "works in complete harmony and close association with the Masonic fraternity, and constitutionally its major officers are Masons of all rites and de-

grees." Furthermore, "the society, deriving from the English fraternity, was incorporated in 1912, and is therefore the active American branch of the Rosicrucian fraternity." These statements have been refuted by published articles in various magazines, and of course it is well known to all Freemasons and others that no other organization of any kind can be a part of Freemasonry unless it is operating under the Freemasonic title and symbolism. And, in regard to the S. R. I. A. in the United States being derived from the English fraternity of the same name or charter, or authorized by the same society in England, an article was published in the "Occult Review" of England in recent years, wherein the *Societas Rosicruciana in Anglia* denied that the society in America was sponsored by it or officially recognized by it. This denial was later acknowledged as correct by the American S. R. I. A., which leaves the American organization standing as a distinctly separate institution operating without any charter from the general Rosicrucian Order of Europe, or any Masonic Rosicrucian body of England.

This organization has, therefore, continued as an independent body, establishing a few branches in different cities, and continuing to make its appeal to Freemasons who enjoy purely philosophical

discussions without any of the rituals or teachings as used in the various branches of the Rosicrucian Order of Europe and other lands.

Among several other American institutions using the name "Rosicrucian" in about the same manner that the S. R. I. A. of England and America have adopted it, is one which has also caused considerable confusion in the minds of those who attempt to trace the history and activities of the Rosicrucian Order. Since the name and term "Rosicrucian" is not protected by any patents or copyrights of any kind, it may be used in connection with other words for various purposes. Hence there may be Rosicrucian societies, Rosicrucian clubs, or Rosicrucian churches without having any authority from the Rosicrucian Order. It is interesting to note, however, that only one organization throughout the world uses the ancient title of "Rosicrucian Order" and this organization maintains its active branches in all lands, under the abbreviation of AMORC.

It appears from some historical records that a man by the name of Dr. P. B. Randolph, who was a student of the occult and mystical, came in contact with some Rosicrucian literature or essays prior to the year 1856 while in America. It appears that Dr. Randolph visited London in 1858

and there met a student of mysticism known as Mr. W. G. Palgrave, who claimed to be a member of some esoteric Order in Europe, which was operating under a charter issued by a "Council of Seven." Through this man he was introduced to Mr. Hargrave Jennings, Eliphaz Levi, and several others who eventually formed the High Council of the original S. R. I. A. in England. Dr. Randolph was initiated into this Masonic Roscrucian body and as an honorary member continued his tour, and returned to America. While in America he wrote a number of books dealing with the subjects of health, marriage, love, and sex hygiene, and in one of them introduced a story about the mystic Rosicrucians, intimating that he was planning to establish some of the Rosicrucian Masonic work in America on the basis of that which was being carried on by the S. R. I. A.

Because of the nature of his books, dealing in unusually plain language with subjects not generally discussed in American literature, and certainly having none of the goodness and high idealism of the S. R. I. A. (London) teachings, he was tried in courts for such publications, and eventually abandoned his entire work because of the condemnation of his writings. Mr. Arthur Waite, the eminent Masonic historian of England, has this to

say regarding Randolph's form of "Rosicrucian" activities as considered by him:

"There is no question that he was his own and his first victim, if he thought that his views and lucubrations might stand for authentic Rosicrucian teachings. But in a judgment which makes for justice, it must be added that he revoked his own claim on a vast antiquity. . . . . It does not appear that in the matter of the Rosy Cross he did more than give a fresh circulation to some of the old reveries, to the extent that he was acquainted with these by common report and otherwise. . . . . In other and more hectic stories, he paraded flaming accounts of the Brotherhood, its immemorial antiquity, its diffusion throughout the world, with suggestions that its ramifications extended to unseen spheres. . . . I have worked through such of his volumes as are available here in England, and have concluded that mountebank as he was, he believed in all his rant and was not lying consciously when this stuff of sorry dreams was put forward unfailingly as the wisdom of the Rosy Cross. This is how it loomed in his mind, and this is what it was in a dream, for it was a thing of his own making. On this subject, he is his own refutable witness, affirming that 'very nearly all which

I have given as Rosicrucian originated in my own soul'."

Randolph eventually signed himself in some letters and papers as the "Supreme Grand Master of Eulis for the world," and a few of his friends tried to explain after his unfortunate transition through suicide that he believed himself to be a Grand Master of the "Triple Order." This term is not an official part of Rosicrucian terminology, and there are no documents or papers to be found in Europe indicating that he was ever authorized to establish anything of a Rosicrucian nature in America or elsewhere, and none of the historical records of the Order mentions his name or his branches as a part of the Rosicrucian history.

Randolph was succeeded by a Mr. Dowd, who tried to continue operating some of the branches which Randolph had established on the Pacific Coast and in several eastern cities, but, *according to their own records,* these branches constantly disbanded when the members thereof discovered that there were no real Rosicrucian teachings or rituals in the work, and insisted on withdrawing from the Randolph work and uniting with the regular foreign branches of the Rosicrucian Order. Mr. Randolph and his successors claimed that such actions constituted "treason," and for many years there

were bitter quarrels and arguments within his branches over this point, with the branches disbanding and remaining inactive for years at a time. Mr. Dowd was succeeded by a Dr. Edward H. Brown, who likewise was unable to secure any of the Rosicrucian teachings, or maintain Randolph's scheme against the common criticisms and the bad reputation which his writings had brought upon their activities.

In a statement signed by Mrs. Randolph, and which appeared in a fraternal publication as a biographical sketch of the life of Dr. Randolph in 1917, it is said that Dr. Randolph was born in New York City on October 8th, 1825, and that his transition occurred in Toledo, Ohio, on July 29th, 1875; and she further stated that although he organized some branches as late as 1874, they "have long since become extinct."

According to Sedir, the well-known Rosicrucian historian, the work of Randolph was simply a society of "editions"—referring to the significant point that his work was mostly that of publishing various *editions of books* claiming to be Rosicrucian. This point is one which should be impressed upon the minds of every student of Rosicrucian history. The Rosicrucian Order has never been exclusively, or even primarily, a book publishing

business, and a careful examination of the historical writings connected with the Rosicrucian Order shows that none of the books now famous as Rosicrucian manuscripts or official publications ever contained a complete outline of the secret teachings or rites of the Rosicrucians, and what is more important, never *claimed* to contain such things.

It has been a serious and universal law with the Rosicrucian Order that its secret teachings should never be published in book form, or offered for sale to the public, and there is no violation of this law that has ever been brought to our attention. On the other hand, there have been many who were not a part of the Rosicrucian Order, or even initiated in its teachings, who have attempted to commercialize the desires of seekers by the printing and selling of books which *claimed* to be "Rosicrucian textbooks" or books of Rosicrucian doctrines or teachings. It is a notable fact that *none of these books* has made any valuable contribution to mystical literature, and all have passed into oblivion and can hardly be found in the best libraries of Europe or America. This is true of Randolph's books, which claimed to be wonderful revelations of Rosicrucian teachings, but which today have no place in the real occultist's library and have not been considered worthy of preservation

even in the great reference libraries of the world. Such books as these, catering to the gullibility of the seeker, and often misleading the worthy inquirer, are being published and sold in America today very freely, while Europe most naturally fails to support such publications. We have, for instance, in America, a book called "The Rosicrucians and Their Teachings." This book was written by a New Thought leader, who has written many other books on various subjects and who is *not* a member of the Rosicrucian Order. The book contains none of the Rosicrucian teachings. Such books are harmless in themselves, and perhaps interesting to casual students of mysticism; but they have no place in any list of authoritative publications. It is for this reason that Sedir made his satirical remarks regarding Randolph's society of "editions." The good that Dr. Randolph did as a New Thought pioneer will live for many ages, but the failure of his Rosicrucian movement was due to a complete lack of authority, and no understanding of the Rosicrucian teachings.

Mr. Randolph's work was later taken up again by a Dr. R. S. Clymer, who claimed to be the "successor" to Randolph and to have inherited and acquired the Rosicrucian "authority" which Randolph had. Clymer followed the same plans

adopted by Randolph and conducted an organization consisting wholly of books, a number of which deal with love, marriage, and "sex regeneration," the latter being in such language as to be condemned in any Rosicrucian assembly, if not in any general assembly of ladies and gentlemen. He proceeded to carry on his work first under the name of a publication company, then under various names, avoiding the use of the complete name, or correct name, of the Rosicrucian Order, and devising entirely new and unique symbols for his Rosicrucian literature without infringing upon the correct symbols in any way. Dr. Clymer continues to operate his sale of books and presentation of personal, "Rosicrucian" teachings under different names from his home in Pennsylvania, without having established any typical Rosicrucian temples anywhere in America, and without having any connection with the regular Rosicrucian Order and lodges of Europe.

It would be expected that Dr. Clymer's representations and maladroitly presented "teachings" and attacks on other movements would eventually attract the attention of the Supreme Council of the Rosicrucian Order of the World, and the dignitaries of the Rose Croix of Europe. One of the first to voice a protest was the eminent F.

Wittemans, avocat—at the time, a member of the Belgian Senate—and renowned European historian of the Rosicrucian Order, his works on the Order being published in several languages. In a letter addressed to the Imperator of A. M. O. R. C. of North America, dated December 16, 1928, and referring to Dr. Clymer's writings, he said:

"I criticize very much such writings, which should not be issued by an occulist and prove by their self their hollowness. I will thus not mention them in my work—"

The combination of Dr. Clymer's synthetic Rosicrucian teachings and his insidious campaign of vilification and libel of the A. M. O. R. C., in the American jurisdiction aroused a spirit of defense and indignation on the part of the affiliated Rosicrucian bodies abroad. Coeval with Dr. Clymer's campaign of machinations against A. M. O. R. C., various individuals were establishing mystical and occult societies in America and elsewhere, having no true arcane or authoritative background, and misappropriating the time-honored signs, words, and terms of the esoteric, traditional, hermetic orders of Europe. This wholesale plagiarism was especially disastrous where the welfare of the humble seeker and neophyte were concerned, for the protagonists of these movements

were inept at presenting the mystical knowledge in a proper way, not having been initiated or prepared. Their "teachings" were a distorted and disorganized accumulation of certain of the noble precepts, damaging to the interests, and often the mentality of those who studied them. As nearly all of the true *Initiatory Orders* of the world functioned in harmony with each other, and as their concepts were based upon eternal truths, to a great extent paralleling each other, they were brought closer and closer together by the pressure of this rape of their Sacred Truths. What had been under way for some time finally came to pass, namely, a Federation of these societies and orders, for their mutual defense and protection of their heritage. The Federation was duly instituted at Brussels, Belgium, on the 14th of August, 1934. It became officially known as the Federation Universelle des Ordres et Societes Initiatiques, known generally by the abbreviation, F.U. D. O. S. I. It consisted of the fourteen oldest arcane and mystical orders, each having as part of its rites certain initiations, which, because of their esoteric nature, produced mystical effects in the consciousness of the initiate.

The A. M. O. R. C. of North America was the only Rosicrucian body, of the few on this Continent so styling themselves, which was invited to

become a member of this august Federation. The invitation was extended on the basis of such documentary authority and evidence of authenticity of the A. M. O. R. C., revealing its connection with the ancient fraternity of Europe, as existed in the archives of the Order in Europe, as well as in America. At the close of the conclave, which was attended by the highest officers of the respective Orders and the Imperators of the Rose-Croix of the different jurisdictions, there was presented to the Imperator of North and South America, a document, signed and sealed with the emblems of the Orders participating, which reads, in part:

"(4)—that the only North American section of the A.·.A.·.O.·.R.·.R.·.A.·.C.·., duly authorized and recognized by the International Rosicrucian Council, and affiliated with the Supreme Council of the G.·.W.·.B.·. is that known in the Western World as A.·.M.·.O.·.R.·.C.·., with its S.·.S.·. in the Valley of San Jose, California, of U. S. A., duly perpetuating the North American foundation of the Brotherhood, established in the City of Philadelphia in the year 1694, and having exclusive jurisdiction in North America."

Arthur Edward Waite, celebrated Masonic and Rosicrucian historian, in his history of the Rosy Cross, also says of Dr. Clymer and his Organization:

"It would serve no useful purpose to enlarge upon later foundations, like that of Dr. R. Swinburne Clymer, who seems to have assumed the mantle laid down by Randolph, or Max Heindel's Rosicrucian Fellowship of California. They represent individual enterprises which have no roots in the past."

In 1939, Dr. Clymer, after making what appears to have been his *first* trip to Europe, although claiming for years previously that his Organization was affiliated with the authoritative Rosicrucian Order of the World, said in correspondence: "I have just returned from Europe, where a meeting of the International Confederation was held in Paris, and articles signed by the many European organizations." It will be noted that the *International Confederation,* to which Dr. Clymer refers, appears to parallel the F. U. D. O. S. I., which was established in 1934, and to which Dr. Clymer and his Organization were *not invited* because of ineligibility. Five years later, therefore, or in 1939, Dr. Clymer either had another existing body of equal dignity, tradition and authenticity recognize his small association, *or* he went to Paris *to invent* such a body, and *to confer upon himself* the European recognition which he did not have and so greatly needed. That the latter was the case is borne out from the following evidence:

Hieronymus, the Imperator of the Rose-Croix of Europe, and Jean Mallinger, an avocat of the Belgian Court of Appeals and Secretary of the F. U. D. O. S. I., through the Corresponding Secretary of the Order in France, wrote to the Imperator of the A. M. O. R. C. of North America that they officially had no knowledge of any such *International Confederation of the Rosicrucians,* to which Dr. Clymer refers, or of its meeting in Paris or its purported signing of articles. In essence, however, they stated that if such a meeting were held, it was *clandestine,* and any articles which those attending adopted and signed would have no more legal weight with the Rosicrucian Order throughout the world than the mere blank paper upon which they were written.* Dr. Clymer's charges and claims that his organization is the only true representative body of Rosicrucianism in the Western World have been challenged upon numerous occasions by the executive officers of A. M. O. R. C. He has been asked to meet the Chief Executive, or Imperator, of A. M. O. R. C. in public debate, at a place and at a time of his own selection. Upon such occasion, he was to be permitted to introduce all materials, documents, and papers, decrees and

*See statement about Clymer and his international Confederation appearing in the Manifesto issued by the F. U. D. O. S. I. in Brussels in 1939.

charters, which he might have in his possession, to substantiate his claims, and A. M. O. R. C. would do likewise. As a gesture of good faith in making the challenge, the A. M. O. R. C. offered to pay all expenses incident to such debate. Dr. Clymer's refusal, *in writing,* a number of times, is part of the evidence which A. M. O. R. C. possesses of his *disinclination* to bring about fairly an eventual solution of this problem and disputatious matter. In essence, he states in his correspondence, and in books which he has written upon the subject, that no purpose would be served by such a *public* disclosure. *On the other hand,* he continues to make one-sided, distorted misrepresentations of the facts in books, which he himself circulates to public libraries, institutions, organizations, and societies. I leave it to the reader, therefore, to judge the conduct, *fortitude, and motives* of Dr. Clymer.

In considering other semi-Rosicrucian movements in America, we find little in any of the Rosicrucian histories of Europe to support their claims to Rosicrucian association. That which was most popular for many years was the Rosicrucian *Fellowship,* established by Mr. Max Heindel. Mr. Heindel was at one time a student of the occult, and in his desire to learn more of the Rosicrucian teachings went to Europe seeking affiliation with

the Order. He became discouraged by the many obstacles presented, and finally became a personal student of Mr. Rudolph Steiner, the eminent *Theosophist,* who was an unaffiliated student of Rosicrucian history and principles. Mr. Steiner was at that time inaugurating the work of a new organization of his own creation, and Mr. Heindel became one of his enthusiastic students. Mr. Heindel claims that in addition to this short period of study in Europe, he had a "*psychic initiation*" into the Rosicrucian Order during a *dream* or a *trance,* whereby he was *authorized* (!) to proceed with the work of bringing Rosicrucianism to America, and later was given permission through the same unnamed and unknown Masters to write a personal outline of his opinions of the Steiner teachings, and issue this to the American public in regular book form.

These claims to authority by Mr. Heindel, and his subsequent organization, have been refuted by the Grand Master of the Rosicrucian Order of Germany. In a document, dated in Berlin on June 3, 1930, and now in the archives of the A. M. O. R. C. of America, and which was signed not only by the German Rosicrucian Grand Master, but by high Civil authorities of the German Government, there appear the following statements in both the

English and German languages: "The irrevocable proof that the claims of the above-mentioned leaders of the Rosicrucian Fellowship, of Oceanside, are false can be ascertained by a perusal of the Rosicrucian Fellowship publications, which have also appeared in German translation." "Max Heindel has no connection with this only authentic German Rosicrucian Fraternity, whose origin goes back to their forefathers, the Deutsche Gottesfreunde, a brotherhood of high adepts, of the 13th and 14th centuries, from whom our tradition descends in direct and continued line through descent and the ties of the Order." "An initiation through psychic-spiritualistic manipulations of the kind Max Heindel claims to have received is not recognized by the true German Rosicrucian Fraternity."

He returned to America, and in 1911 established his printing plant and offices in a very small city of Southern California, and before his transition in 1919 had written a number of books dealing with an outline of his personal "Rosicrucian" beliefs, which are claimed to be a form of "Christian philosophy." So, once again, America was presented with a representation of so-called Rosicrucian doctrines through commercialized books, dealing with many subjects not taught in the regular Rosicrucian lodges of Europe or elsewhere. Mr.

Heindel made no attempt to establish lodges throughout the country, as is customary with the Rosicrucian Order in every land, for of course he had no authority from the Order in Europe to do so, and he in no way conducted the work as it is conducted by the Rosicrucian Order.

Unquestionably the work of Mr. Heindel was inspirational and added to the interesting mystical literature of America, but the name of his personal organization, and the fact that all his work was conducted through the sale of books, plainly indicated to the Rosicrucian seeker that the work of Mr. Heindel, like that of several others, was unofficial from the Rosicrucian point of view, and "Rosicrucian" only in name. His widow attempted to continue the Fellowship after his transition, but internal difficulties arose and she withdrew from all connection with the Fellowship in the early part of 1932, while a few of its former students attempted to hold together the remnants of an organization that reduced itself to a mere personal interpretation of Christian teachings.*

Thus we have written of the various semi-Rosicrucian, or unofficial, organizations existing in

*Apparently because of the dissension and dangerous division which might have meant the eventual dissolution of the Fellowship, an accord was reached with their Board of Directors, and Mrs. Heindel later returned.

America, including the "Masonic" Rosicrucian activity which started in England and made many attempts to establish itself in the United States. All of these bodies are doing good work in their own particular fields, and, aside from the objectionable sex teachings that are found in a few of the books issue by some of these organizations, their publications undoubtedly start many casual students of occult science on a path that leads eventually to the higher teachings.

Chapter VII

THE FIRST ROSICRUCIANS IN AMERICA

E HAVE just been speaking of semi-Rosicrucian bodies in America, but we must not overlook the first *genuine* Rosicrucian body to come to America. The brief facts given herewith are taken from two excellent books. First, that by Mr. J. F. Sachse, who was an heir and descendant of the first Rosicrucians to establish an official branch of the work in the United States, and second, from Mr. Arthur Waite's *History of the Rose Cross Order*. According to these two books, and the many other books quoted by them in their histories, a movement was started in Europe in 1693, as a result of previous plans to send a colony of leaders in the Rosicrucian work from the principal European branches to America, not only to found a Rosicrucian colony but to establish the Rosicrucian sciences, arts, and trades. The plan had its inception in the book called "The New Atlantis" written by Sir Francis Bacon while he was Imperator of the Rosicrucian Order in Europe, and which plan was later worked out in detail by the principal

lodge of the Rosicrucian Order in London known as the *Philadelphia Lodge* or the *Philadelphic Lodge,* named after the city in the East where one of the original mystery schools was located.

In the fall of 1693, the tourists started out in a specially chartered vessel called the "Sarah Maria" under the leadership of Grand Master Kelpius, who was connected with the *Jacob Bohme Lodge* of the Rosicrucians in Europe, and with other officers from the Grand Lodge of the Rosicrucians in Heidelburg. They reached the city that is now known as Philadelphia, and to which they gave that name, in the first months of 1694, and built many buildings in what is now known as Fairmount Park, and later they moved further west in Pennsylvania.

Mr. Sachse, in his monumental work on these early Rosicrucians, says of this event: "Ten years later, June 24, 1694, Kelpius and his chapter of Pietists, or true Rosicrucians, landed in Philadelphia, walked to Germantown, and finally settled on the rugged banks of the Wissahickon."*

Many of their own books and manuscripts prepared in their own printing plant are still preserved in the historical collections of various historical societies of Pennsylvania, and by the

*"The German Pietists of Pennsylvania," by Sachse, page 4.

descendants of early governors of the state. Mr. Sachse and Mr. Waite have examined many of these manuscripts and books and find in them the undoubted connections with the Rosicrucian Order, and the presentation of the true Rosicrucian teachings. Mr. Waite discusses at length the Rosicrucian manuscripts used by these American pioneers and shows that they were the genuine secret teachings of the Order, and that the activities and regulations of the men and women forming the colony coincided with the standard activities of other Rosicrucian branches. It was here that many important American institutions were established, and valuable contributions to the scientific and art foundations of the United States were laid. The list of eminent Americans who became affiliated with the Rosicrucian activities during the first century of its existence in Philadelphia reads like the roster of American patriots and leaders. Benjamin Franklin and Thomas Jefferson were but two of the outstanding figures in the activities of this national headquarters of the Rosicrucians in America.

"In that retired valley beside the flowing brook the secret rites and mysteries of the true Rosicrucian philosophy flourished unmolested for years, until the state of affairs brought about by the

American Revolution, together with pernicious Sunday legislation, which also discriminated against the keepers of the Scriptural Sabbath day, gradually caused the incoming generation to assimulate with the secular congregations."*

It would take too many pages in this history even to outline the many unique forms of activities which they created in a spirit of assisting to build up a new nation in a new land.

We must call attention again to the fact that this first colony came to America in accordance with the rules and regulations of the 108-year cycle of the Rosicrucian Order. Having started their movement toward America in 1693, it was only natural that 108 years later, or in 1801, this first American movement should close its outer public activities and start its cycle of 108 years of retirement and secret activity. So we find, according to the records, that in 1801 the large colony of Rosicrucians in Philadelphia dispersed and proceeded to various parts of the United States where small branches had been prepared even as far west as the Pacific Coast. The principal buildings in Philadelphia were abandoned, and the members continued to carry on their work in silence. Children were carefully trained in the teachings, and

*"The German Pietists of Pennsylvania," by Sachse, pages 7-8.

as they reached adulthood were initiated secretly into the organization so that their descendants might also carry on the work.

It was well known that as the 108-year cycle of silence and secrecy closed in the year 1909, the Order would again be authorized and chartered in a public manner and therefore, documents, papers, seals, and jewels were carefully handed down from one generation to another in anticipation of the coming of the year 1909. And, just as Mr. J. F. Sachse became the custodian of many of the manuscripts and jewels, so other descendants, notably those who assisted in the re-establishment of the new Order in 1909, possessed certain papers or "keys" which were useful in re-establishing or bringing to birth again the Rosicrucian Order in America, in its new cycle.

Thus we close this section of the history, but call attention to the fact that during the years 1800 to 1900 the Order in France, Germany, England, Switzerland, Holland, Russia, Spain, and in the Orient, was carrying on with increasing activity, but under very difficult conditions. It was found necessary, in most foreign lands, to continue the extreme silence and secrecy originally established because of the political persecution that was directed toward every sort of secret organiza-

tion devoted to the promulgation of advanced knowledge and the higher laws. Despite such difficulties, the records show that in France, England, and Germany especially, the organization operated a great many branches with ever-increasing membership; and as the year 1909 approached, many men and some women journeyed to Europe to contact the Rosicrucian Order. Among these were a few eminent Freemasons, who sought to revive the "Masonic" Rosicrucian studies, and others who sought permission or authority to assist in the new birth of the 1909 cycle. The success of their missions, and the result of their activities, will be referred to in the next section of this history.

Chapter VIII

THE PRESENT ROSICRUCIAN ORDER IN AMERICA

IN WRITING this section of the history, I find that I cannot avoid using the first person pronoun because of my own intimate connection with the activities to be described, and I trust that the reader will understand this and overlook the personal element.

I have said that as the year 1909 approached, many men and women journeyed to France or other parts of Europe seeking not only initiation into the Order, but some official permission to aid in the establishment of the Order again in the United States, for its new cycle.

In France, during the years from 1880 onward, the Order became very active, because the year 1880 was apparently the beginning of a new cycle of the Rosicrucian activities for several of the countries, and records show that in the years 1900 to 1909 the Rosicrucian branches were many, and very active indeed, especially in France. It was only natural, therefore, that those students of Rosicrucian history, and those who had been par-

tially initiated into the work as descendants of earlier members of the Order, should look to France and its high development in the Rosicrucian activities for aid in their plans and desires. As in other lands at other periods, a number of semi-Rosicrucian bodies had come into existence in France during the early part of the twentieth century, and many of these gradually affiliated with the Rosicrucian Order and adopted the strict rules and regulations of the ancient fraternity. A few of them, however, continued to use their previous titles even after affiliation with the Order, and this caused some confusion in the minds of those who journeyed to France seeking the genuine movement.

Many veiled stories regarding the Brotherhood had appeared in France, notably those by Eugene Sue, and Zola. These informed the seekers of the existence of certain Rosicrucian activities which contained clues that enabled the determined seekers finally to contact the proper officials. From the seventeenth century onward, the Order in France had adopted the French term "Rose Croix," in preference to the Latin term "Rosae Crucis." We find even in Wassenaer's "Historisch Verhael" published in 1623, mention of the "Ordre de la Rose Croix" in France, with connections with

members and other branches of the Order in Spain, Italy, England, Switzerland, Germany, Flanders, and other lands; and many prominent persons are mentioned in several French histories as having been active in the Order previous to the new cycle of 1880. I refer to such persons as Garasse, Gaultius, Naude, Richelieu, Louis XIII, king of France; and many others, even Descartes. Other records show that Jacques Rose organized before his transition in 1660 one of the newest and largest branches of the Rose Croix, and of course there were such famous leaders of the work in France as the *le Comte de Gabalis,* Martines de Pasqually, and Louis Claud de Saint-Martin.

The very complete history of the Rosicrucian Order written in French and other languages by Brother Wittemans, a member of the Belgian Senate, and an honorary member of our Order here in America, contains very interesting facts regarding the activities of the Order in France during the twentieth century. Among the independent organizations in France after 1900 were a branch of the S. R. I. A. of England, the "Masonic" Rosicrucian society referred to previously, the Hermetic Order of the Golden Dawn founded in 1887, and *l'Ordre Cabbalistique de la Rose-Croix.* The latter organization contained a number of officers

connected with the regular Rosicrucian Order, and this cabalistic body devoted itself to a limited list of subjects for scientific research, and did not claim to be a part of the regular Rosicrucian Order and was therefore never considered as a clandestine body. There was also an independent organization known as *la Rose Croix Catholique,* which attracted the interest of many Roman Catholics who were misled into the belief that it was a separate organization for them. On the other hand, there was also a Rosicrucian group quite independent under the leadership of Frater Castelot, who was, and remained until his transition, a member of the regular Order in France, and one of the honorary members of our Order here in America. Frater Castelot was one of the most eminent and dearly beloved workers in the art of alchemy, and devoted his time and interests to the few who were in his independent organization to the study of alchemical problems. He demonstrated in their group laboratory the possibility of transmutation in accordance with the Rosicrucian teachings, and succeeded in producing gold, as told in a story published by our Order in our official magazine, the "Rosicrucian Digest."

However the real Order, as established throughout the world, had several official branches in

France as national headquarters. One of these was the "Secretariat" in Paris, while another was a College of Rites at Lyons, originally established by Cagliostro, and the national Council Chambers and temple, with the national archives in the environs of Toulouse, the ancient site of the first Rosicrucians established in Europe.

The meetings that were held in the various special branches of the Order in parts of France were as secret and veiled as were the activities at the larger national offices, and it was as difficult in the year 1909 as it is today to locate a Rosicrucian lodge or identify a Rosicrucian member anywhere in Europe.

A survey of the history of the various occult movements that find moral and psychic support from the Great White Lodge shows that in the year 1909 more of the mystical movements of the world were reborn, revised, or changed in their form of activity than in any other year of occult history. It was in this year that Mr. Heindel of the Semi-Rosicrucian independent society in America went to Europe to attempt to secure Rosicrucian information, and instead became a student of Mr. Rudolph Steiner, and his revised form of theosophy. It was also in the year 1909 that Mr. Gould planned to go to Europe to secure the true

Rosicrucian rituals and teachings for his branch of the S. R. I. A. in the United States. And other leaders of other movements journeyed to Europe during this year, or received instructions from foreign branches in this year, to revise or renew their activities.

It was in 1909, also, that I made my visit to France for a similar purpose. For many years I had held together a large body of men and women devoted to occult and metaphysical research along Rosicrucian lines. As editor of several occult magazines I had made contact with various Rosicrucians manuscripts and had discovered that I was related to one of the descendants of the first Rosicrucian body in America—that which had established itself in Philadelphia in 1694. This gave me access to many of their old papers, secret manuscripts, and teachings. These we discussed, analyzed, and attempted to put into practice. Among ourselves, the society, composed of several hundred persons in professional life, was known as "The Rosicrucian Research Society." Among the many prominent persons then affiliated and holding active positions as officers, were I. K. Funk, president of the Funk and Wagnalls Publishing Co., (publishers of the *Literary Digest*), "Fra" Elbert Hubbard, of the famous Roycrofters,

who was deeply interested in the work to the very day of his transition, and Ella Wheeler Wilcox, the famous mystical writer, who later became a member of the Supreme Council of AMORC, which position she held until the time of her transition. Others of equal prominence who were active members are still members of the present AMORC in high degrees. The meetings of the Society were held monthly from 1904 to 1909 in New York City. Realizing that we were not yet chartered or authorized to use the name *Rosicrucian,* the society operated publicly under the name of *The New York Institute for Psychical Research.*

Just before 1909 there applied for membership in our society one who presented papers proving appointment as "Legate" of the Rosicrucian Order in India. Many weeks of close association with this member revealed the fact that I might be successful in my search for some form of authority to introduce the true Rosicrucian work in America at the right time. Every means of communication with any official of the Order in foreign lands was denied to me until early in the year 1909 when I was informed that the year for the public appearance of the Order in America was at hand and that definite arrangements for the new cycle had been completed. The Legate

from India encouraged me to follow the urge that had actuated me for six or more years, regardless of any obstacles or trials that might tend to discourage my unselfish aims.

Therefore, I went to France in the summer of 1909 and after a brief interview with one who refused to commit himself very definitely, I was directed to various cities, and in each case redirected until I finally approached a definite contact in Toulouse. There I eventually found that my plans and desires had been anticipated and known for some time, and I was permitted to meet not just one of the officers of the French Rosicrucian Order, but a number, as well as some who were members of the international Council of the Rosicrucian bodies of various European nations. At a regular Council meeting, and at several special sessions of the Order in other cities held in the months following, I was duly initiated and given preliminary papers of instruction to present to others whose names had been given to me. I was also instructed to arrange to hold preliminary foundation meetings for the purpose of organizing a secret group of workers, who would receive further instructions from Legates of the Order in India and Switzerland. These instructions were signed by Count Bellcastle-Ligne, the secretary of

the international Council, and the venerable Lasalle, the well-known author of many historical Rosicrucian documents, and Grand Master of the Order Rosae Crucis or *Rose Croix of France*. Before leaving France I had the pleasure of meeting several of the highest officers, and met in America, on my return, the Legate from India, who presented to me the jewels and papers which had been preserved from the early American foundation.

Throughout the years 1909 to 1915, many official Council sessions were held in my house and the homes of others, with men and women present who were descendants of early initiates of the Order, and a few of whom were initiates of the Order in France during the years 1900 to 1909. In 1915 the first official public *manifesto* was issued in this country announcing the birth of a new cycle of the Order, and immediately thereafter the first Supreme Council of the Order was selected from among hundreds of men and women who had been carefully selected during the preceding *seven years*. At the first official sessions of this American Supreme Council, officers were nominated and I was surprised to find that the Legate from India had been instructed to nominate me as the chief executive of the Order because of the work I had done

during the seven years in organizing the new foundation. Well qualified persons were elected to other executive positions in the Order, and copies of the French constitution of the Order and official documents were presented to committees for translation and adoption in a form to fit American conditions.

These meetings were followed by the first initiation of new members, the report of which to the French High Council brought a document of sponsorship for the American branch signed by the principal French officers. As with every new cycle in each land, the first years of its activity are under the sponsorship of some well-established jurisdiction, and so for a time this new cycle of the American Order operated under the sponsorship of the French jurisdiction.

It must be noted that from the very start, and with the issuance of the first public manifesto, the correct name of the international Rosicrucian organization was used, namely, the *Ancient Mystical Order Rosae Crucis*. This is a slightly abbreviated form of the original Latin name, *Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis,* and the initials AMORC were immediately used as well as the true and original symbol of the Rosicrucian Order—the golden cross with but *one red*

rose in its center. At this time, and especially during the years 1915, 1916, and 1917 there were in existence in America several forms of semi-Rosicrucian movements, namely, the S. R. I. A., and the Rosicrucian *Fellowship* founded by Mr. Heindel. One will note that the S. R. I. A. was using the unique independent name of *Society* of Rosicrucians, rather than the ancient name of the Rosicrucians, which body always used the name *Rosicrucian Order* as used by us; and the S. R. I. A. symbol was very different from the symbol used by us. The Rosicrucian *Fellowship* likewise had adopted a name that was not that of the regular organization throughout the world, and for its symbol had created a new and independent device consisting of a cross with a *garland of seven roses* around it instead of only *one rose* in its *center*. Both of these organizations were publishing their teachings in book form, and were carrying on a work that was undoubtedly of value to students of general occultism. The very earmarks of their organizations—their distinctive names and symbols—differentiated them from the ancient organization, and the fact that they published and sold books claimed to contain the Rosicrucian teachings, put them in a different category from any of

the other Rosicrucian branches of Europe or elsewhere.

Therefore, the AMORC proceeded with the ancient customs and practices by publishing no books of teachings, but insisted that all who desired to study the work of the Order must join with and help form regular lodges or chapters in various localities.*

So successful was this form of activity during 1916 that branches were established from coast to coast, and from Canada to Mexico. By the summer of 1917 there were so many branches of AMORC in existence and carrying on the work with such enthusiasm that a National Convention was called for one week at Pittsburgh, Penna. Here hundreds of delegates from the branches, and members of the Order, assembled officially to acknowledge the existence of the Order and adopt a National Constitution.

A committee was selected, composed of ten or more well-known Freemasons, who were eminent in the sciences and professions and who were

*The books which the A. M. O. R. C. publishes, on various mystical, philosophical, and metaphysical topics, do not contain the official teachings of the Rosicrucian Order.

familiar with ritualistic and fraternal law, to examine the translated and revised French constitution of the Order, for adoption in America. This committee rendered its report, and the National Constitution of AMORC was adopted at the sessions of the convention, paragraph by paragraph. The Committee later signed a document stating that their experience with the work as members of the Order, and their familiarity with the claims and teachings of the Order, proved to them that the Rosicrucian work as issued by the AMORC was distinctly different from anything that they had contacted in their other affiliations, and worthy of the deepest and most profound study on the part of every seeker for the greater light. Other matters were officially established by this great convention, and thereafter the organization continued to grow throughout the United States, Canada, and Mexico.

This increasing activity resulted in a proclamation being issued at the International Convention of Rosicrucians held in Europe, establishing North America as a complete jurisdiction of the international organization, and it was then no longer

necessary to operate as a branch of the French body.*

Eminent Rosicrucian officers of France, notably Monsieur Verdier, the commander-in-chief of the Illuminati of the Rosicrucians in France, visited the Order in America and left papers of approval and recognition. These were followed later on by a document issued by the International Convention held in Switzerland, appointing the national headquarters of the Order in North America as a branch of the international body. This latter document is one of the most important in the archives of the American headquarters.

During the years 1918 to 1925, the Imperator for the Order in America was honored with various degrees in the French organization, and in 1926 attended the next session of the International Conventions held both in Toulouse and Switzerland, receiving other appointments and honors; and finally in Paris during the same year, at a high reception given by a Congress of the most notable

*The jurisdiction of A. M. O. R. C. has since been increased to include all of the countries of Central and South America and their territories and dependencies. The jurisdiction's addition was by authority and proclamation issued during the 1934 International Convention and Congress of the Rose-Croix of Europe, and affiliated bodies, held in Brussels, Belgium. See page 148 for further details of recent International Conclaves of Rosicrucians, in which the A. M. O. R. C. of America was the only Rosicrucian participant from the Western World.

of all the Rosicrucian officers of Europe, he was acknowledged as one of the highest officers of the Rosicrucian work. At the same time these high officers of the French Order, who are also high officers of other fraternal organizations in Europe, were made honorary members of the American Order, and official papers exchanged to verify these appointments.

The Order in America, known by the general international name of the Order as AMORC, continues to function strictly in accordance with the ancient traditions and in affiliation with all other recognized branches. The Imperator of the AMORC in North America is the only official American delegate to the International Rosicrucian Conventions. Since the Great World War of 1914-17 the Order in various parts of Europe, Asia, and Africa has had to operate under strict surveillance and with great secrecy, while here in America conditions are favorable to an open and frank operation of all Rosicrucian activities.*

*World War Number Two, which is raging as this is written, again imposes the strictest secrecy upon Rosicrucian activities in almost all of the countries of Europe. Conclaves, if held at all, are surreptitious and at a great risk to the members of imprisonment by prejudiced governments. In some of the countries of Central Europe, an absolute ban forbidding the continuation of the Rosicrucian and Masonic Orders exists, and even the professing of membership in such Orders carries a penalty of confinement in a concentration camp.

Hence the principal propaganda of the Rosicrucians may be carried on in this country without interference; for this reason the work in North America has grown to such an extent that the American AMORC today is the largest metaphysical and mystical organization in the western world.

Adhering to the ancient traditions, the AMORC of North America sells no books claiming to contain the secret teachings, and does not sell its services at any price. Membership is limited to those who are carefully examined and tested with preliminary studies for many months and then finally admitted into regular membership. The teachings are given freely to those who are members, and no fees are charged for degrees or titles as with organizations operating on a commercial basis. An official magazine called the "Rosicrucian Digest" is sent from the national headquarters of AMORC to all members, thereby keeping every one of its many thousands of students well acquainted with the general activities of the Order in America and other lands. The Order now owns Egyptian temples and lodge rooms throughout the United States, Canada, and Mexico, possesses property devoted exclusively to the great work, and carries on a number of humani-

tarian activities under various names in order to avoid publicity in connection with such matters as are of no public concern.

The national headquarters was first located in New York City, but in 1918 was moved to the Pacific Coast because of property secured there which had been originally owned by the first organization established in America, and which was eventually transferred to the present Order. After establishing administration offices and a Supreme Temple in San Francisco, the executive offices were moved in 1925 for a period of two years to Florida, in order to help strengthen the work in the southeastern part of the United States. An agreement was made with the large membership on the Pacific Coast that the headquarters would return within two years to the West, and so in one day less than two years the national headquarters, with the entire executive staff, returned to the Pacific Coast to occupy its own property at its present site in San Jose, California, where an Administration Building, a Museum, a beautiful Supreme Temple in Egyptian form, an Egyptian Shrine Temple, a large Auditorium, a Planetarium, a Science Building (housing the Rose-Croix University), a Research Library, and other edifices constitute the Assembly buildings for all of the

executive sessions and High Council meetings; and future buildings are planned. Unlike other secret organizations of a mystical nature, the AMORC in North America during its entire history has never had any unfavorable publicity, purporting to discredit its teachings or practices. It has never been involved in any political disputes.

THE PILGRIMAGE TO EGYPT

Early in 1928, the Imperator for North America received official notice of several important national and international meetings that were to be held by the various Rosicrucian bodies of Europe and Egypt during the spring of 1929. Desiring to have the highest officers of the organization in North America meet many of the high officers of the Order in foreign lands, the Imperator planned a pilgrimage to Egypt, and proceeded to select members from the various groups and lodges throughout North America who could accompany him on his trip. The members finally selected represented thirty-one different cities in North America, covering nineteen jurisdictions, and every grade and degree of the work. Among these were seventeen of the highest officers of the Order in Canada, United States, Mexico, and the

Latin-American jurisdictions, as well as a number of officers representing many of the secret and allied activities of the organization.

The pilgrimage started from Supreme Headquarters in San Jose, California, on the evening of January 4th, and proceeded in special cars across the United States in a unique route which touched the southern and Mexican cities and went up into the Canadian provinces in order to pick up the members from various cities and take them to New York. The large party then proceeded by boat to the Mediterranean and, after visiting many of the ancient cities, spent considerable time in Palestine visiting the holy shrines of the Essenes and the Great White Brotherhood, and finally reached Egypt, where the Rosicrucian Order of that country prepared a number of interesting features for the entertainment and instruction of the tourists, including a series of initiations conducted in the ancient Rosicrucian manner, beginning at the Sphinx and the great Pyramids, passing through ceremonials at Lake Moeris, and culminating in a special initiation ceremony arranged by the oldest Rosicrucian lodges in Egypt in the Temple of Luxor at Luxor on the Nile. From this place the tour continued throughout Europe, giving the highest officers an opportunity to visit the

Rosicrucian landmarks in Switzerland, France, Germany and England. The officers of the North American jurisdiction had the pleasure of visiting, secretly and privately, the oldest of the Rosicrucian temples in Europe and meeting with many of the high officers in special sessions.

This unusual pilgrimage not only afforded the Imperator an opportunity to attend the official sessions, but it afforded the officers who were with him an opportunity to make contacts seldom made by American mystics; and the initiation ceremony in Egypt whereby a Rosicrucian Egyptian lodge was instituted, composed solely of American members, was the first of its kind ever held in Egypt and will not be held again for one hundred and eight years.

The results of this pilgrimage will become highly significant as the years pass by; but the one outstanding fact is that the AMORC is today the only Rosicrucian movement anywhere in the world whose principal officers and active representatives in so many jurisdictions *actually journeyed to Egypt* as in the pre-Christian Era, and received in the ancient temple of Amenhotep IV at Luxor, Rosicrucian *initiation* and Rosicrucian *acknowledgement* at the hands of officials of the oldest Rosicrucian lodges in existence anywhere in the

world. This gives the AMORC a special power and an international standing which no other metaphysical organization in North America has ever had or probably ever will have in the future.

In 1936, the Rosicrucian Order, A.M.O.R.C., sent a motion picture camera expedition throughout Asia Minor, Palestine, Egypt, and the countries of the Levant, to film professionally the sites of the mystery schools, the great temples and the remains of ancient civilizations, as a matter of record for the Order. A few of the places filmed included the Great Pyramids, Karnak and Luxor Temples, the Valley of the Kings and Queens, the tombs of the nobles, the great palaces of the Rameses, antiquities of ancient Thebes, the ruins of Babylon, Baalbek, Biblos, Ctesiphon, the Island of Lesbos in the Aegean Sea, magnificent mosques of Istambul and Pera, and centers of early culture in Italy. This was the first time that any school or society of mysticism had ever made an effort to introduce to its students and members in such a manner, the magnificence of the great work of these early peoples, from whom we derive so much benefit in useful and inspiring knowledge.

JURISDICTIONS OF THE ORDER

The North and South American jurisdiction includes not only the United States and its dependencies, but the Dominion of Canada, the West Indies, and the Central and South American states. In the United States there is a Supreme Grand Lodge, and a Grand Lodge having direction over all subordinate bodies of each state.

Canada is similarly divided into provincial jurisdictions, with the Canadian Grand Lodge located at Vancouver, British Columbia.

A subordinate Grand Lodge in Mexico City, and affiliated chapters in Central and South America are established for the convenience of Latin-American members, but under the jurisdiction of the A.M.O.R.C. of North and South America. However, the Rosicrucian teachings and doctrinal instructions which are issued in the Spanish language are disseminated *direct* from the Grand Lodge in San Jose, California.

The North and South American jurisdiction is affiliated with the Order in all foreign lands, and maintains intimate relationship with the branches of this organization in England and the British territories, the Scandinavian countries, the Netherlands, France, Germany, Austria, China, Russia, India, Dutch East Indies, Egypt, Africa, British

Guiana, Costa Rico, and other districts. The monastery for the Order is maintained in India, and an Oriental College is also maintained in South India.

The Order in foreign lands is generally known by the initials of the abbreviated form of the name, A. M. O. R. C., or by the initials of the complete Latin name, A. A. O. R. R. A. C., or abbreviated to A. A. O., or A. O., or otherwise. The universal symbol of the Order is the rosy cross with a *single red rose* in its center, or an equilateral triangle with one point downward containing a cross with a red rose in its center. These symbols are *patented* in the United States by AMORC, and the AMORC is the only Rosicrucian movement in the United States having the exclusive *patent registration* on this symbol in connection with the complete name of the organization, *Ancient Mystical Order Rosae Crucis*.

APPENDIX

After Dr. H. Spencer Lewis had been authorized to re-establish the Rosicrucian Order in the Western World, and his powers had later been confirmed by the European jurisdiction, the responsibility for the growth of the new jurisdiction rested entirely with itself. Intercourse was continued with the International Supreme Council of the Rosae Crucis throughout the world. Teachings were transmitted in document form and by other means, from the European Order, to the A. M. O. R. C. of America, but the labors of development and expansion were confined strictly to the American administration. New policies had to be adopted to conform with conditions in the Western World, which were entirely extraneous to Europe. America knew a freedom which Europe in its most liberal period and countries never enjoyed. The secrecy, such as the European jurisdiction of the Order employed to veil its activities against abasement of its principles, was not necessary in America, and, if attempted, would arouse suspicion as to the motives of the Organization.

There existed in America, therefore, an opportunity for the advancement of the Rosicrucian teachings, with their consequent benefit to human-

ity, which the Rosicrucian movement had never experienced since its inception during the time of the early mystery schools. To establish and maintain lodges in just the larger cities or centers of population, as had been the custom of the Order in Europe since the time that Grand Master Frees reigned in 883-899 A. D., would be to deprive thousands of sincere American seekers of the knowledge and *light* which they sought. In every little hamlet or village, there were some who were duly prepared *inwardly* for initiation and for the Rosicrucian mystical philosophy. It would have been impossible to establish a lodge or temple in every little community, and completely furnish and equip it with the necessary ritualistic appurtenances.

At the first Convention of the A. M. O. R. C. in America, held the week of August 2, 1917, at Pittsburgh, Pennsylvania, after due deliberation by officers of the various lodges, and official delegates, a resolution was passed, establishing the *National Rosicrucian Lodge*. This Lodge was intended as a solution to the problem of expansion. It provided certain requirements, whereby a probationary, or introductory phase of the Rosicrucian teachings might be sent by correspondence to the inquirer who had met definite qualifications

of membership. During the next few years considerable work was done in determining the best manner of presenting these time-honored teachings, even the elementary aspects, in a dignified and an appropriate way. From this research, there developed a system of instructions that became highly successful and won the approval of educators for its perspicuity in introducing profound subjects. The new method was accepted by the seekers for mystical truth and knowledge, in a manner far beyond the expectations of the Imperator and Supreme Grand Master of the A. M. O. R. C. of America.

The rise and spread of Rosicrucianism in America became positive and rapid. Eventually the completion of the elementary studies by the isolated Neophyte, and his desire to advance further and participate in the teachings of the Temple Degrees, as given in established Rosicrucian Lodges, renewed the old problem. A Lodge could not be established in each community where there were a few who had successfully qualified for the Postulant Degrees of the Order. Neither could these Neophytes journey with regularity to distant lodges. In 1926, Dr. H. Spencer Lewis, illustrious Imperator of A. M. O. R. C. at the time,

presented the matter to a Congress of Rosicrucian dignitaries in Switzerland.*

The result was that the teachings and doctrines of the higher degrees of the Rosicrucian Order could be extended in like manner, if each Neophyte assumed certain obligations and complied with traditional ritualistic rites. After this further decision and approval, the expansion of the Rosicrucian Order of North America was still more rapid. Individuals in foreign lands, which as yet were not part of an established or recognized jurisdiction of the Rosicrucian Order, sought admission in the A. M. O. R. C. of America by this unique means. The method of maintaining a sanctum, or "a lodge at home" was appealing. The infant American jurisdiction of the Rosicrucian Order was now able to express itself in a manner that amazed, and yet caused the Masters and Hierophants of the other jurisdictions to rejoice. Extensive, yet dignified campaigns of a public nature were conducted to draw the seeker to the portals of the Temple; in other words, shorten his time of search. In 1927, in Tampa, Florida, which was then the See of the Supreme Grand Lodge of the A. M. O. R. C. for North America, a large radio broadcasting station was erected by the Order.

*See page 176.

It was assigned the call letters of WJBB by the Federal Bureau of Communications of the United States Government. Cultural programs were extensively broadcast. Though the station was the largest in the state of Florida, no commercial activity or sale of time was conducted by it. Lectures on scientific and philosophical subjects, classical and popular music, dramas, public service, addresses by prominent Government officials and educators, and a form of social service constituted its daily programs. The transmission range of the station was several thousand miles, making the name *Rosicrucian* further known, and identifying it with enlightenment and civic progress .

In 1934, the greatest International conclave of the Rosicrucian Order in modern times was held in Europe. The following are excerpts from the "Rosicrucian Digest," of November, 1934, the official publication of the A. M. O. R. C. of North America, reporting the event:

"This was not to be merely a huge assembly of initiated members of the world's oldest mystical groups. On this special occasion, only the highest officers—Imperators, Hierophants, Grand Masters, or members of Supreme Councils were to come together to meet with the representatives of the Great White Brotherhood. Such a great Convention or Congress had been anticipated for

many years. It was decreed for this cycle of world activities many years ago. The first attempt in 1914 was purely of a preliminary nature, merely continuing the preliminary efforts of 1908 and earlier. In 1921 and 1927, larger preliminary sessions were held, in which our Imperator participated. In 1931 various National Conventions in Europe crystallized the plans for the 1934 Congress, and again our Imperator was an important delegate."

"The opening address, made by the venerable Imperator (of Europe) was translated into English, and it contained many and elaborate compliments to our Imperator and the work he has accomplished in North America."

"The high hopes of the Convention were stressed and urged by each speaker. Among these was Frater Wittemans, a member of the Belgian Senate, an eminent law authority, and a well known author of a very complete history of the Rosicrucian Order, published in several languages."

"Of the many direct results, the following are the outstanding ones of special interest to our members:" (here followed eight points, but for brevity we quote but one)

"That the Supreme Council of A. M. O. R. C. at San Jose, California, shall continue to be the exclusive repository for North and South America, of the genuine authorized rituals, rites, teachings, and findings of the Rosicrucian Order or Fraternity, and its allied organizations."

This, then, was another ratification of the work which the A. M. O. R. C. was accomplishing in the jurisdiction of North America, to perpetuate the ancient Rosicrucian teachings. It was further substantiation of A. M. O. R. C.'s claims to its authority, and its right to represent itself to be the perpetuator of the authentic Rosicrucian teachings in the Americas.

Of momentous importance was the Manifesto issued in 1934, which reads in part:

"Be it known that at a Convention of the Supreme Officers of the various ancient Rosicrucian Orders and affiliated bodies of the world, composing the F.U.D.O.S.I., held in Brussels, Belgium, August 13 to 18, 1934, it was unanimously decreed the S . . . . S . . . . of the A.. M.. O.. R.. C.. of North America is hereby empowered and authorized to extend its jurisdiction and exclusive authority to South America as well as to the territories and dependencies of the United States, Canada, and other possessions of North and South American countries; and that the said S . . . . S . . . . of A.. M.. O.. R.. C.. for North and South America shall have the right and authority to act as a sponsor for the establishment of Rosicrucian Lodges and Chapters, in such countries of the world not governed by any recognized Grand or Supreme Lodge or S . . . . S . . . . ,——"

This document was attested to by the signatures and seals of each of the Masters and Hierophants and dignitaries and official delegates of the august societies convening.

"La Rose+Croix" magazine, published for forty years, and being the official "Organe de la Société Alchimique de France et de l'Ordre Antique et Mystique de la Rose-Croix," directed by the renowned Rosicrucian alchemist, F. Jollivet Castelot, announced in its issue of January, 1935, this successful convention and the formation of the F..U..D..O..S..I.., as a victory for the mystical and hermetic orders.

In July of 1934, at an annual convention of the A. M. O. R. C. of North and South America, the Imperator, Dr. H. Spencer Lewis, dedicated the first unit of what became known as the Rose-Croix University of America. The large, handsome, colonnaded building, of Egyptian design, housed chemistry, physics, and light and photography laboratories, classrooms, the study hall. In June of 1935 the first term of the Rose-Croix University of the American Jurisdiction began, with students enrolling in its "College of Humanities," "Fine and Mystic Arts," and "Arcane and Mundane Sciences." Rosicrucians who wished to specialize in material sciences, or certain aspects of Rosi-

crucian arcana were given the opportunity, under duly qualified instructors. Since the above date, the original building has had several annexes, which include added classrooms, a cinema studio, and a biology laboratory.

After several years of experimentation, and a visit to the leading planetariums in Europe, Dr. H. Spencer Lewis designed and built the first Planetarium containing an American apparatus, which he himself designed, in the year 1936. The magnificent domed building, with its ingenious devices, makes possible a mechanical reproduction of the movement of the stars and the planets for the study of astronomy. He named it the "Theatre of the Sky," and it is indeed an appropriate title, for it portrays the Cosmic roles of the Cosmic bodies.

In August of 1936, the then Supreme Secretary of A. M. O. R. C., Ralph M. Lewis, while on a cinema and still camera expedition through Asia Minor, Egypt, and North Africa, attended a conference of the officers of the F.U.D.O.S.I., in behalf of the Rosicrucian Order of America, in Brussels, Belgium. He had conferred upon him an esoteric degree of the Rose-Croix of Europe. The venerable Imperator of the Rose-Croix Order of Europe presided at the Initiation. He was likewise

inducted into the rites of the Traditional Martinist Order of France, receiving initiation both in Brussels, Belgium and in Paris, France. Certain Martinist documents were entrusted to him to transmit personally to the Imperator of A. M. O. R. C. of America, upon his return.

Again in August of 1937, another International Convention of the Rose-Croix was called for Brussels, Belgium, and the F.U.D.O.S.I., with its allied bodies, convened at the same time. The sessions were presided over by *three Imperators*. Signal honors were conferred upon many of the various dignitaries. Dr. H. Spencer Lewis, having had conferred upon him the various degrees of the Traditional Martinist Order years previously, was now appointed Regional Sovereign Legate for the Martinist Order in the United States, and its territories and dependencies. He was given charters empowering him to reestablish the rites of Martinism in the United States, as they had descended from its Illustrious Venerable Grand Master, Louis Claude de Saint-Martin. The charters and decrees were signed by the rightful successor to *Papus,* first president of the Supreme Council of the Traditional Martinist Order, with Sanctuary in France.

The versatility and organizing genius of Dr. H. Spencer Lewis is also seen in the fact that he organized and directed the establishment of the Rose-Croix Research Institute and Sanitarium, which first accepted patients in the Spring of 1939. For years, he relates in Rosicrucian literature, he had dreamed of having a center for healing, where the various established systems of treatment could be used in conjunction with the Rosicrucian methods of healing, for the alleviation of suffering, and by study and research, to advance the therapeutic art. Through the financial assistance of Rosicrucian members throughout the world, the Institute was equipped with the latest instruments and apparatuses for the treatment and study of disease. Many Rosicrucian principles were employed in the design and lighting of patients' and treatment rooms, and in the development of unique facilities, which have since proven their merit.

In June of 1939, the Supreme Secretary, Ralph M. Lewis, on behalf of the Imperator, dedicated the Rosicrucian Research Library. The building, of Egyptian design, and modern in every respect, employs the latest library systems of filing, and contains several thousand volumes on such subjects as occultism, mysticism, Rosicrucianism, the arts, history, and the sciences. It is for the ex-

clusive use of Rosicrucian members, who, even though they cannot attend, can avail themselves of its research facilities by correspondence.

In August of 1939, the Scandinavian Lodges of the Rosicrucian Order held an International Convention in Malmo, Sweden, under the jurisdiction of the A. M. O. R. C. Grand Lodge of Sweden. A National Convention of the Danish Grand Lodge preceded this in Copenhagen by a few days. In the same month, officers of the F.U.D.O.S.I. convened for the consideration of important pending matters, one of which was a recent renewal of the scurrilous attack by Dr. R. Swinburne Clymer, on the Imperator of A.M.O.R.C. and the organization ofA.M.O.R.C. of North and South America, and Clymer's false claims to Rosicrucian authority. The delegates to these two respective conclaves representing the A. M. O. R. C. of North and South America, were the Imperator's personal representative, James R. Whitcomb, who had on previous occasions met with officers of the F.U.D.O.S.I., in their Congresses, and the Sovereign Grand Master of A. M. O. R. C. of America. On August 13, 1939, in Brussels, Belgium, a Decree, written in the French language, was signed and sealed with the esoteric emblems and insignia of office of the

Imperator of the Rose-Croix of Europe, and given to James R. Whitcomb to transmit to the Imperator of A. M. O. R. C. of America. It is now in the repository of the Order in San Jose, California. The document reads in part:

"It is inevitable that the AMORC, the only Organization in the Western World perpetuating the teachings of the R+C that have been transmitted by written or spoken word by the R+C instructors, become the target of evil forces working through isolated individuals or organizations, who would attempt to put obstacles in its way and to curtail its progress.

"Therefore, in due Assembly in Brussels, Belgium, on this 13th day of the month of August, in the year 1939, we, members regularly elected of the Supreme Council of the F.U.D.O.S.I., after due examination of the elements of appreciation in the case that has been submitted to us, do proclaim that Reuben Swinburne Clymer, who does profess to perpetuate the true and ancient Rosicrucian teachings in America and who assails the character of the Hierarchy of AMORC, and who seeks to stalemate its progress, is in no wise recognized by us as having any Rosicrucian authority.

"We do also proclaim that the so-called International Confederation of Rosicrucians which R. Swinburne Clymer purports to exist in Europe, and with which he claims to be associated and

deriving certain articles of authority, is in no wise recognized by the R+C Orders and Fraternities of Europe that are affiliated to the F.U.D.O.S.I. In our opinion, the above mentioned Confederation, is a clandestine organization that is illegitimate in its function, and does not give any initiatique guaranty."

The Convention of the Rosicrucians in Sweden concluded about one month prior to the beginning of the second World War. It made possible the putting into order of their affairs, before the anticipated calamity which befell them. They presented several documents, or Manifestoes, to James R. Whitcomb, delegate of the Imperator of America, attesting to their unity with the Rosicrucian Order, A.M.O.R.C., of North and South America, and deploring the clandestine movements which sought to interfere with the work of the authentic Order. A manifesto signed by the Grand Master and Grand Secretary of the Rosicrucian Grand Lodge of Denmark, in Copenhagen, on the 14th of August, 1939, on the occasion of their National Convention, and referring to the above-mentioned delegates of A.M.O.R.C. from America, states:

"Their stay, even though brief, has done much to cement the two jurisdictions—theirs of North and South America and ours of Denmark—into closer understanding and mutual support, for the

spread of the ancient Rosicrucian teachings, which we perpetuate as a Sacred Heritage."

The Supreme Council of the Martinist Order and Synarchy of the United States was legally incorporated on the 3rd day of August, 1938, in the State of California. It being in fraternal affiliation with the Rosicrucian Order in Europe for nearly two centuries, it was proper that it should also be closely aligned with the Rosicrucian Order's activities in America. The transition of the Illustrious Imperator of America, Dr. H. Spencer Lewis, occurred on Wednesday, August 2, 1939, at 3:15 P. M., Pacific Standard Time, in San Jose, California, the Sovereign Sanctuary of the A.M.O.R.C. for North and South America. It therefore became necessary that his authority as Sovereign Legate and Supreme Grand Master of the Traditional Martinist Order be transferred to another. By order of the Supreme Council of the Traditional Martinist Order of France, which was the sponsor of the American jurisdiction, the charters and manifestoes of authority granted to Dr. H. Spencer Lewis were then transferred to his son, Ralph M. Lewis. Ralph M. Lewis was his traditional and *elected* successor as Imperator for the Rosicrucian Order, A.M.O.R.C., for North and South America. He was duly elected and proclaimed Imperator by the Board of Directors of

the Supreme Grand Lodge of A∴M∴O∴R∴C∴, on Saturday, August 12, 1939. He had served as Supreme Secretary of the Order for fifteen years. On this same occasion, Cecil A. Poole, who had been the former Director of the Latin-American division of AMORC, was elected the Supreme Secretary of the Rosicrucian Order, AMORC, for North and South America. A proclamation to the entire membership of the Grand Lodge of the Order, announcing these changes, was made in the October, 1939, issue of the "Rosicrucian Digest," the official periodical of the A.M.O.R.C.

On March 7, 1940, in an official communication to the Imperator, Ralph M. Lewis, the Acting secretary of *The International Supreme Council of the Order Rosae Crucis,* Mademoiselle Jeanne Guesdon, notified him as to the results of an election held by that body, as follows: "I must say that they are all unanimous in their wish to have you, Ralph M. Lewis, as President of the International Supreme Council."

A Few Words to Those Who Are Strangers

If you, Reader, are not a member of the Rosicrucian Order, we wish to take this opportunity to greet you, and to thank you for the opportunity

of placing in your hands this history of the organization with the questions and answers which further explain the ideals and purposes of the Rosicrucians.

There are two ways by which this book may have come into your hands, first through the courtesy of some member or interested person who has believed that you would be interested in its contents, or second, through your own acts whereby you have either purchased this book or borrowed it from the shelves of some public library. If the book is in your hands through your own act, it is an indication of your curiosity or your interest. We hope, therefore, that you have found in the history of the organization such information as satisfies your desire for facts, and that we have introduced ourselves to you sufficiently well to have you know us better and appreciate the real traditions of the Order as compared with the false beliefs and misunderstandings which have been so prevalent in the past centuries.

Perhaps no other Organization in the world has been so greatly misunderstood as the Rosicrucians. We cannot say that all of this is due to a brief or to a mysterious presentation of the history, for much is also due to the writings of many novelists, who have found in the history and traditions of

the Order the basis for many weird, fantastic, and romantic plots. As stated in the Introduction to this history, there was a time when such stories as "Zanoni," by Bulwer Lytton, served their purpose in revealing the existence of the Organization, but surrounded it with a cloak of mystery and fantasy, which left the seeker for its portals doubtful of any success in his search. For almost a century, the fictitious mystery which enveloped the Rosicrucian Order has been dispelled by the illumination of research and publicity. Today, nearly all modern and comprehensive encyclopedias give an accurate account of the purposes and history of the A.M.O.R.C. Even abridged dictionaries refer to it, and the veil of mystery as to its existence and activities has fortunately been lifted. Excellent accounts, brief but authoritative references to the Rosicrucian Order of the past and present, may be found in the 14th Revised Edition of the *Encyclopedia Britannica, Encyclopedia Americana, New Standard Encyclopedia, Winston's Cumulative Loose-Leaf Encyclopedia and Dictionary, Modern Encyclopedia, Webster's Unabridged Dictionary, Funk & Wagnalls Unabridged Dictionary,* and many others.

The Rosicrucian Order today throughout the world represents a movement of high idealism and

high purpose. It has become a public movement among men and women of repute and wide affairs, and is no longer the closed council for restricted membership. Its work has broadened into many channels and its place in the evolution of modern civilization has become fixed and well recognized.

If you are interested in knowing more of the organization, or desire to share in its teachings and practices, you are cordially invited to make further inquiry; and if your expressions are sincere, and it is apparent that more than curiosity prompts your inquiry, you will receive that encouragement which will enable you to have your desires fulfilled.

In order that the Secretary may competently take care of your inquiry, and know that you have already read this book and are familiar with the facts contained therein, he would thank you to address your letter to the department name given below.

Secretary-General of AMORC,
Inquiry Department,
Rosicrucian Park, San Jose, Calif.

PART TWO

QUESTIONS AND ANSWERS

IMPORTANT INSTRUCTIONS

The questions presented in the following pages have been carefully selected from among the many hundreds asked by those who are interested in the activities and principles of the Rosicrucian Order. Such questions constitute a large part of the correspondence sent to the General Secretary of the Order in America, and from his records a list of questions from among those most frequently asked was carefully compiled.

The answers to the questions given in the following pages have been prepared by those who are most familiar with the points covered by the questions, and represent official, authentic statements. In most cases the questions have been answered more elaborately and in more detail than they are usually answered in correspondence.

The reader of this book will find these questions and answers a valuable aid in the comprehension of the nature of the Rosicrucian Order, its activities, principles, ideals, and doctrines. Even members of the organization will find these illuminating and helpful, especially since they represent official view-points.

The subjects have been indexed and cross-indexed for ready reference, and the information

contained therein, in conjunction with the history of the organization, gives one of the most complete outlines of the nature and work of the real Rosicrucian Order ever presented to the public.

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QUESTIONS AND ANSWERS

No. 1

Q. Do the Rosicrucians constitute a religious cult?

A. The Rosicrucians do not constitute a cult, either religious or otherwise. They constitute a fraternity of men and women like any other fraternity or Brotherhood. The members of the organization are of every religious denomination, and are not asked to change their religious beliefs in any way. Therefore, the organization is not a cult.

No. 2

Q. Do the Rosicrucians in each country have a great leader or founder who is their absolute ruler, and to whom allegiance must be pledged?

A. The organization in every country is physically formed like a society or other organization of men and women, with chief executives equivalent to president, vice-presidents, secretaries, treasurers, and recorders. The organization has no national or international founders, leaders, or discoverers, to whom personal allegiance must be pledged at any time or in any manner. All officers of the organization are elected and do not hold

their positions by any super virtue or Divine decree that is unique to each as an individual. The chief executives of each branch in each land are on an equal basis, constituting an international advisory council like the Board of Directors of a business concern.

No. 3

Q. Are there any secret oaths or any form of allegiance to individuals which must be subscribed to before or after joining the organization?

A. There are no real "secret oaths" in connection with the organization whatsoever. The Great Oath of the organization is shown to every member before he or she is invited to join the organization, and each has an opportunity to read and understand it thoroughly before accepting the invitation to membership. There are no oaths or pledges which contain secret agreements or implied penalties for violations. No pledges are asked by the organization in behalf of allegiance to any individual except obedience to the rules and regulations of the organization, its constitution, and the executive decisions of the officers representing the organization.

No. 4

Q. Is one bound for an entire lifetime to the organization by taking any oaths or pledges?

A. You are freely permitted to partake of the benefits of the organization and share in its great work, and just as freely are you permitted to resign from the organization and sever all connections. Of course, the promise to keep secret the few passwords or signs by which members may be easily identified is to be respected by every man and woman as a moral obligation, even after he believes it desirable to withdraw from the organization. It must be said in fairness to all concerned that the few who do drop out of the ranks of the organization for one reason or another in each country have generally held in high esteem the ethical and moral ideals of the organization, and have, therefore, kept their promises in regard to the secret elements of passwords, grips, signs, and so forth.

No. 5

Q. Are there any secret agreements or binding obligations on the part of members which may interfere with their religious, political, social, or business activities?

A. Nothing is ever asked of a member in the organization, or before he joins the organization,

which will force him to do anything that will interfere with his righteous beliefs and moral obligations to God, the members of his family, or his country. Certainly there is nothing in the work of the organization that will interfere with any person's activities in connection with legal and proper business matters, or with the proper ethical and moral social relations in the world. When any special work of any kind is to be done that calls for a personal sacrifice of time and interest in behalf of a member, volunteers are asked to serve that purpose, and no one is obligated to do that which he cannot easily do, or do without injury to his own interests.

No. 6

Q. Are the members of the organization bound in such financial manner as to make them obliged to meet assessments or special taxes of any kind?

A. No assessments have ever been made and no *obligations* other than the nominal monthly dues are required in each lodge to meet the incidental expenses of rent and general operating accounts.

No. 7

Q. Why are there any monthly dues when one has always been told that the high spiritual teachings are given without a price?

A. This question is based upon the assumption that the nominal dues universally charged by every branch of the Rosicrucian organization constitute payment for the teachings. This is a mistake. The dues have nothing to do with the instruction work whatsoever. Every branch of the organization must have general assembly rooms in which the classes can come together for their lectures, discussions, and general activities. Some means must be devised for the payment of the monthly rent, electric light, and general operating expenses. Who shall pay these monthly dues? The master of the classes, who is giving all of his spare time to helping in the work because of his enthusiasm, or the students themselves, on the basis of an apportionment of the actual amount involved? If any lodge could meet in a proper hall or assembly place, properly equipped with necessary paraphernalia, without having had to buy any equipment or having had to pay carpenters, electricians, painters, decorators, and others for making the necessary equipment, and without paying any rent or paying for any electricity or heat, then the members might come together and without any cost to them at all receive the teachings. Since this is not possible, dues are charged by each branch and the amounts of the monthly dues vary

in accordance with the operating expenses of the individual branches. Since no salaries are paid to the masters, teachers, or secretaries in these branches, the dues are nominal. For those who desire the instructions in a personal way by correspondence, some means had to be devised to defray the cost of postage, stationery, typewriting, and the printing of such forms and pieces of literature as are necessary to make the seeker acquainted with the organization. In addition to this, the investment in automatic machinery for the addressing of envelopes, filing of reports, as well as the rent and lighting of the many offices necessary for such correspondence work, requires some form of proportionate division of operating expenses. Nominal monthly dues constitute the only logical manner to take care of this matter; but, again, such dues do not pay for the teachings. If those who desire personal instruction could travel from the various parts of the United States to the national headquarters of the organization, and thereby save the necessity of postage and stationery, and if they would be willing to meet out in an open valley where the officers and teachers could come without any expense for travelling, and if all other incidental expenses could be avoided in this way while the teachers gave per-

sonal instruction to the seekers, there would be no necessity for monthly dues in connection with personal instruction. Granting that the lessons and teachings are absolutely free, there still remains the problem of getting these instructions from the various central points to the students. In this, also, lies an element of cost.

No. 8

Q. Do not some organizations extend membership on a purely voluntary donation basis, permitting the member to pay as little or as much as he chooses?

A. Yes, there are several occult organizations in America which claim that they are operating solely upon a voluntary donation basis. An investigation of these movements revealed, however, an entirely different system than that used by the Rosicrucian Order. These others extend membership upon a purely voluntary basis, and that means that the member may donate anything from twenty-five cents a month to five dollars a month. But, in exchange for this voluntary donation, the member receives nothing but affiliation with the organization, with an occasional monthly letter of greetings which is a stereotyped letter sent to all members, and reading identically the same for all. If such members desire to take up the studies and

teachings of the organization to which they belong, they find it necessary to buy the many books published by the organization, and they find that these books are not given or offered on a voluntary donation basis, but sold at a definite price. We see, therefore, that the voluntary donation merely covers membership, while the instructions and teachings must be paid for by the purchase of books. The Rosicrucian Order issues no books, and sells no books, containing its private teachings. The nominal monthly dues—which are hardly more than any sincere member would voluntarily offer as a donation—cover every benefit of membership, which means more than merely a monthly letter. The magazine is sent monthly to every member, and throughout the year hundreds of personal letters of advice and instruction, especially dictated, and specially written, are included in the general membership benefits, as well as the privilege of attendance at lodges and affiliation with the various activities of the organization. In addition to all these benefits, the weekly private instructions and teachings are given to the members without any cost or price and without requiring the purchase of any books or pamphlets. It is a fact demonstrated to practically every member of the Order that the amount of money paid in a year as dues

to the organization is less than what the average seeker spends in the purchase of books, and yet the organization offers many benefits in addition to the teachings, which could not be expected or asked for if the student were merely the purchaser of books from a publishing company.

No. 9

Q. Has the organization ever tried to operate on a voluntary donation basis?

A. After the Order in North America had been operating for a number of years with nominal monthly dues, the matter of adopting voluntary donations as a basis for supporting the general operating expenses was submitted to every branch of the organization and to every member in every branch. The vote showed that ninety-seven per cent of the members believed that the definite monthly amount decreed by the individual lodges was the better system, in as much as it put every member upon an equal basis in sharing the expense of the operating expenditures, and did not throw the burden of a monthly deficit upon the several leaders in each group or branch. The members themselves proclaimed that the knowledge that their voluntary donations were not sufficient each month, and left a deficit to be met by those who

were giving so freely of their services in addition to a proportionate donation to the general funds, would make them feel uneasy, undutiful, and guilty of a lack of appreciation. It was found from the records and reports of other organizations that those who insisted upon the voluntary donation were those who sought to take advantage of the liberal method to contribute less than was their proper proportion. If it were not for the sale of books and the sale of paraphernalia by many of the organizations that operate on a voluntary donation basis, they would not be able to carry on their work with any system or any degree of efficiency.

No. 10

Q. Are the members required to buy robes, paraphernalia, or devices of any kind?

A. The general members *are not required* to buy robes, equipment, devices, instructions, or material things of any kind. Everything that is necessary for the study of the teachings, and the proper development in the work, is supplied without cost by the organization. Where there are lodges carrying on the Egyptian ritual ceremonies, and the demonstrations of the natural and Divine laws, the officers wear Oriental robes which they furnish themselves, voluntarily, and the equipment is gen-

erally supplied by voluntary donations on the part of those most interested in the work.

No. 11

Q. Who prepares the teachings and the lessons given by the organization?

A. Since the teachings are not the discovery of some self-appointed leader or founder of the organization, and since they are not the personal opinion of some philosophic individual, the lessons are impersonal and prepared not by a single individual, but by groups of individuals in the highest grades of the teachings in the various branches of the Order throughout the world. The teachings are, therefore, not stereotyped or in printed form, but continually evolving and becoming enlarged and improved through newer discoveries, newer tests, and newer demonstrations in the many branches. This gives us another excellent explanation of why the Order has never permitted its teachings to be put into book form or printed form. Such books would soon become obsolete, so far as the revised teachings are concerned, and could not possibly be kept up to the minute in such matters as are of the utmost importance to the individual student. National conventions and international conventions discuss the great prob-

lems of the teachings, as well as the great problems of the affairs of man, and bring forth additional instruction and advice to be added to the lectures for the benefit of all. A national research council in every jurisdiction contributes freely to the teachings and the extension of various systems of help and advice. Likewise scientific research is conducted by the Order in its own Laboratories. The teachings as given, therefore, in every branch are uniform *for* the time of the presentation, and are free from personal opinion and personal bias. There is probably no other system of instruction as flexible, as modern, and as progressive as this.

No. 12

Q. Is it necessary for the members to memorize a great many laws and principles as well as the many lessons?

A. Except for the ritualistic parts, dramatized by the officers in the various lodges, there is nothing to be memorized by any member. The lectures and lessons are so worded, and so interestingly presented with arguments, demonstrations, and illustrations, analogies, and similes, that the student's interest is held without conscious effort and he unconsciously absorbs the knowledge which becomes a part of his memory without the process of memorizing. The Rockefeller Education Foundation

has stated that this sort of instruction is the most ideal, and typifies the perfect method of conveying knowledge from one mind to another. Notebooks are kept by members who wish to aid their memory, and in them notations are made of important principles and laws as they are given, and reference is made to them at times when problems of our daily affairs call for the application of the principles taught by the organization.

No. 13

Q. Do the Rosicrucians teach astrology or any other method of fortune telling?

A. The Rosicrucian organization does not teach astrology or any other method of prognosticating the future. It considers the art of astrology as an imperfect science, being evolved through ages of experimentation and testing, and at the present time far from being efficient in predicting all the affairs of life. The fundamental principles involved in astrology are referred to in various lectures and lessons pertaining to the nature of the planets and the nature of our talents and dormant tendencies, but the making of horoscopes, or the study of astrology, is not included in the work because the absoluteness of the art is not demonstrable, and the Rosicrucians do not teach or in-

clude anything in their teachings that cannot be demonstrated by the individual members as absolute and dependable. Organizations claiming to be Rosicrucian or mystical, and which include astrology as a prerequisite or as an important part of their work, are merely taking advantage of the fascination which astrology holds for so many, and of the help it gives in meeting the financial necessities of the organization. The Rosicrucian Order does not deal with crystal gazing or any form of necromancy.

No. 14

Q. Do the Rosicrucians deal with spiritualistic demonstrations or means of communication with spirits?

A. The Rosicrucians do not teach anything that pertains to spiritualistic demonstrations or doctrines as commonly understood. In fact, the Rosicrucian Order deplores the popular tendency to hold seances and dark room sessions, and advises against the systematic or occasional attempts to enter the trance state or any other state of an abnormal nature for the purpose of trying to communicate with so-called spirits.

No. 15

Q. Do the Rosicrucians believe that man has many forms of spiritual bodies and that he lives in these various bodies at various times?

A. The Rosicrucians teach that there are two planes of existence upon which man lives, namely: this earth plane with its material earthly problems and activities, and another plane which is not this one. It does not attempt to explain how we live or how we function on the other plane; it has no knowledge to offer regarding a number of ethereal, spiritual, psychic bodies possessed by man and which function on various planes; and it does not attempt to divide the non-material or spiritual plane into various subdivisions and hypothetical, super subdivisions, as taught by various complex mystical systems which are devoted to the dissemination of puzzling philosophies.

No. 16

Q. Do the Rosicrucians believe that there are spirit entities, large or small, which hover in space and which may take possession of an earthly individual and influence him for good or bad?

A. The Rosicrucians have never taught the existence of elemental entities or evil spirits that may take possession of human beings. These teach-

ings are a remnant of ancient Oriental superstitions, and are revived in these modern days by schools of thought which cater to the credulous and the unlearned.

No. 17

Q. Do the Rosicrucians believe in black magic or the ability of one mind to injure another at a distance?

A. The Rosicrucians have said in all ages that the only power that black magic has is the fear which the unlearned have of it. The Rosicrucian teachings make most plain the fundamental fact that the Cosmic space which intervenes between two humans at a distance from each other will not carry destructive thought vibrations, since such vibrations are inharmonious and incongruous to its own constructive, Divine nature. Evil thoughts directed toward another person do not leave the mind of the individual conceiving them, and are reactive upon the individual attempting to radiate them. The teaching of the possibility of black magic by some modern schools has created a fear of it in the minds of those who do not understand the true Cosmic laws, and this fear causes much suffering and discomfort which is immediately attributed to the black magic thoughts of others.

No. 18

Q. Do the Rosicrucians still practice the art of alchemy or transmutation of base metals into gold?

A. In some of the higher lodges of the organization where complete laboratories are maintained for testing and proving many of Nature's fundamental laws, the art of transmutation has been tested and a small amount of gold made from baser metals after a great many hours of diligent work, and at a tremendous cost, out of proportion to the value of the gold manufactured. In France, one of the great laboratories of the Order has been very successful in demonstrating to the scientific world the feasibility of the Rosicrucian principles of alchemy. The Rosicrucians have always been accused of being the makers of gold because throughout the history of the organization it appears that its members and its branches are always well qualified to meet their financial obligations and to enjoy many of the luxuries of life. The progress and advancement which the members make as they go through the higher teachings of the Order impress strangers with the idea that some means of securing material wealth is given to the students of the organization. The real art of alchemy practiced by every Rosicrucian organi-

zation, and every member of the organization, consists of transmuting the baser metals of a material, mental, and spiritual nature into the pure gold products of efficiency in action, prosperity in result, and happiness in attainment. This is the greatest of all the processes of transmutation and enables each member to master his own problems successfully and bring about such realizations of his dreams as may seem miraculous or mysterious to the uninitiated.

No. 19

Q. Do the Rosicrucians constitute a body of healers or a healing organization?

A. Throughout all the ages, many of the leaders of the Rosicrucian work have been valuable contributors to the art of physics as it was originally called, or to the science of therapeutics as we understand it today. Many of these eminent men were discoverers of fundamental principles in connection with physiology and anatomy, as well as chemistry, thereby helping to establish the many great fundamental principles of healing, as well as revealing the real nature of disease and health. The Order today teaches its members how to prevent disease through proper living, and how to cure and correct the violations of nature's laws which gen-

erally result in disease or suffering and pain. Many of the members of the organization become so fascinated with these principles dealing with health and the cure of disease that they make a special study of this branch of the teachings and take it up in addition to their regular profession. Such persons generally are physicians of other schools, and add the Rosicrucian principles to their regular practice, in order to secure more lasting results and more immediate changes in any physical condition. But the organization does not specialize in the healing work by attempting to make healers of all of its members or encouraging them to go out into the world as healers or practitioners. Throughout the entire studies, the members are advised to consult only the very best physicians in regard to any physical problem. *Neither medicine nor surgery is condemned by the Rosicrucian teachings,* but all systems are given their proper places in the world of therapeutics. The Rosicrucian Order realizes that a real healer must be born, and must be trained in the various systems of therapeutics to be highly efficient, and that such physicians using the Rosicrucian principles in addition to their other principles will become the very best physicians. In the winter of 1939, the Rose-Croix Research Institute and Sanitarium was es-

tablished as a subsidiary activity of the Rosicrucian Order, A.M.O.R.C. This modern institution includes the latest therapeutic equipment, such as X-ray, fluoroscope, metabolism apparatus, electrocardiograph, shortwave, and dynotherapy instruments. Its staff includes medical and drugless physicians and registered nurses. In addition to the generally accepted systems of treatment, it employs the tried and tested Rosicrucian principles of healing. It accepts both out and *resident* patients. Treatment fees are nominal, as the Sanitarium is incorporated as a non-profit institution. Both Rosicrucians and non-members are accepted as patients.

No. 20

Q. Does the organization offer its healing services to its members?

A. For those members who cannot come in contact with physicians of the regular schools who are connected with the local branches of the organization, the organization itself offers to use the metaphysical principles taught by it to help those who are in mental or physical need. Such work is done gratuitously, and always in a scientific manner, and without any criticism or antagonism toward the regular schools of medicine and surgery.

It is a notable fact, however, that the members of the organization generally continue to improve in health as they go through the various lectures and lessons, and finally reach a point where the need for special treatments of any kind is very rare. The organization does have ways and means of doing those things which science might call miracles and of helping in such cases where all other systems seem to have failed or where the problem is not understood in its right terms. Such service is given freely, and thousands of members in all parts of the country take advantage of it in emergencies for themselves or for members of their families. This service is one of the outstanding benefits given to the general membership.

No. 21

Q. Do the Rosicrucians insist that the members shall refrain from eating meat and become vegetarians, and refrain from smoking and drinking?

A. The Rosicrucians do not attempt to change the habits and methods of living on the part of their members by *revolutionary reforms* or autocratic decrees. The teachings gradually make plain to each member the nature of his own health and physical condition, and reveal to him what is best

for him to eat under any or all circumstances. Each member soon discovers whether he or she may, with any consistency, eat a diet exclusively of vegetables or a diet composed of vegetables and meat. When a member discovers the effect that his diet has upon his individual constitution, and upon his individual stage of development, he will be better prepared to adjust his method of living, and will do it with greater efficiency than as if some universal, arbitrary rule were established for all members, regardless of individual needs. The same may be said in regard to fasting, smoking, drinking, or indulging in any of the other attractions or seeming necessities of the mind, body, or soul.

No. 22

Q. Is it true that the eating of animal flesh adds lower vibrations to the human system?

A. Such an idea is purely theoretical and there is nothing in the sciences or the occult laws that shows that the eating of cooked meats adds vibrations of a lower kind than the eating of wheat, rye, eggs, or milk. Milk contains as much of the animal nature as cooked meat. And the same may be said of butter and of cheese. Many persons who believe the theory that meat lowers the rate of vibrations of the human body, do not

hesitate to drink milk and to eat cheese or to eat eggs. This shows the inconsistency of their reasoning. It is true, from a chemical point of view, that the eating of raw meat or the eating of meat that is very rare, with much uncooked blood, will add a great deal of the chemical nature of the animal blood to the human blood, but this is not true of well-cooked meats.

No. 23

Q. Is it true that the eating of meat interferes with the spiritual vibrations of the human body?

A. Some modern schools of thought have added this idea to their teachings in order that they may have another peculiar idea to present to their students. Many of these modern schools have had to invent a complete set of new ideas and new teachings in order to make their systems quite distinctive and unique. In their ambition to be very original with their teachings, they have promulgated ideas that are not only unsound, but ridiculous and contrary to natural law. However, the very uniqueness of such systems attracts the attention of those persons who are ever seeking new ideas, and especially peculiar ideas, and of course we find such persons usually fanatical and irrational in much of their thinking and acting.

The truth of the matter is that man is born essentially spiritual, with as much Divine essence in his soul as he will ever acquire. There is no way by which the soul essence in the human body can be added to or subtracted from in any way. The soul of man is something so infinite, so immortal, and so superior to conditions and elements of this earth plane, that nothing of a material nature can affect it. Neither disease nor sin affects the soul as far as its essential divine essence is concerned. Man's consciousness and man's character may be contaminated by sin and by disease of the mind or body, but these things cannot affect the infinite soul within him; for this infinite soul is ever and continuously a part of the Divine Soul of the universe, and a part of God, Himself. Therefore, the statement that certain exercises or certain actions will add to the "development" of the soul, in either essence or quantity, is absurd, as also is the statement that anything we eat or anything we drink may subtract from or change or modify the Divine essence of which the soul is composed. The development of spirituality in a man or woman is the development of his comprehension, understanding, and domination of himself and his relationship to the universe. It is not a development of the soul essence. Therefore, food cannot affect

this Divine essence, and only those leaders, teachers or schools which are seeking to take advantage of the misconception of these facts on the part of seekers for the real truth, will teach such an idea. Furthermore, your spiritual development will be indicated to others more clearly by what comes out of your mouth than by what goes into it, as the very true statement in the Bible explains, where we are reminded that more important than the food that passes through the mouth are the expressions which come out of the mouth. Then again we have the words of that famous sermon on the mount, which may be read as:

"Be not anxious for your life,
What you shall eat and drink,
Or where-with-all you shall be clothed;
Is not the *life* more than the meat, and the body
more than the raiment?"

No. 24

Q. Do the Rosicrucians believe that there are millions of individual souls in the universe or just one soul?

A. The Rosicrucians believe and have always believed that there is but one soul in the universe, and that is the universal soul or the universal consciousness of God. Furthermore, the Rosicrucians

have always taught that a segment of that universal soul resides in each being that possesses soul. And this segment is never separated from the universal soul or is never an entity in such a sense as to make it independent and individual. The soul expression of each person, or in other words, the expression of the soul in each of us, through the medium of the physical body and through the channel of our education and comprehension of things, may be quite different and thereby give us those characteristics or traits of personality which we interpret as individuality. These distinctive traits are not of the soul, but of the characteristics or traits of personality that manifest through the physical body and which we interpret as individuality. In this sense, mankind is one universal brotherhood, being Sons and Daughters of God through the Fatherhood of God. This is the fundamental principle upon which universal brotherhood is understood by the Rosicrucians. All modern mystic teachings, and even some popular *personal* conceptions of the Rosicrucian teachings which claim that man has an individual soul, are inconsistent with the real and original teachings of the Rosicrucians.

No. 25

Q. Has man only one body and one soul?

A. As has been intimated, the Rosicrucians have always been rational and scientific in their postulations, and they say that so far as actual knowledge of conditions is concerned, they know of only one body and that is the physical body. We may stretch the use of a term and call the soul a spiritual body within man if we choose to do so, or we may call it the psychic body or astral body. In this case, man would possess two bodies, the physical body and that which is not physical. But to say that man has a physical body, an astral body, a desire body, a mental body, and several others is simply to state a theoretical postulation devised solely to confound the facts of life and present a very puzzling and mysterious system of mysticism which keeps the student ever trying to fathom the unfathomable, and continuously blaming his lack of comprehension of the teachings for his lack of mastership. None of the teachers of this sort of complex existence has ever been able to demonstrate his ability to function exclusively or partially in any one of these numerous bodies, nor has he been able to teach his students to function in one of these bodies successfully enough to enable the students to prove to

their own satisfaction that there are such bodies. The Rosicrucians hold fast to the sane and rational law that that which cannot be demonstrated by another, or which is not demonstrable to one's self, cannot be classed as knowledge or as facts. This keeps the true Rosicrucian from sailing into the clouds of ethereal, hypothetical principles and away from the sane and solid facts of life.

No. 26

Q. Do the real Rosicrucians teach that it is possible for a man to live eternally in the same body?

A. The true Rosicrucians do not teach this, and have never taught it as a physical possibility. They know only too well the universal laws of Nature, which include the divine laws as well. They know that one of the fundamental laws of all material manifestation is the law of change. Nothing that exists at this moment is identically as it was an hour, a week, a month, or a year ago. Man's body is susceptible to this law and governed by it just as is all other matter with which we are acquainted. The soul of man, or the divine essence which animates him is the only part of man which is immaterial and which is not subject to the law of change. It is impossible for man to live

continuously or eternally in the same physical body. In fact, the physical body which man now occupies is not the same physical body in all of its elements which he had five years ago, or ten years ago. Every part of the body is being remade to replace that which is worn out or discarded, and sooner or later the breaking down processes of the human body work more rapidly than the constructive processes, and eventually the physical body is cast off and rejected. This is an inevitable law of Nature, and there is absolutely no record to be found in any of the sacred, mystical, occult or scientific teachings of the world which disproves it. Many of the popular teachers who, twenty or thirty years ago, promulgated the idea of the possibility of very long life in the same physical body, have passed through transition and are gone from this plane. Most of them either sold secret, private courses of instruction which were claimed to teach one how to live without transition, or they sold secretly and privately to their students remedies which they claimed to have invented, and which were supposed to prevent old age. Those modern teachers or lecturers who advocate this idea at the present time are simply catering to the gullibility of persons who believe it is possible to prevent old age or transition. No Rosicrucian of the true

school, with his thorough understanding of nature's many laws, could possibly accept such statements.

No. 27

Q. Do the Rosicrucians believe that since transition is inevitable, disease is a natural thing?

A. No, the Rosicrucians do not believe that disease is a natural thing. While it is a fact that transition is inevitable, on the other hand, disease, pain, and suffering of the physical body are not inevitable. It is possible, and it is ideal, for man or woman to live to such a ripe old age without disease or pain that eventually the body just gradually weakens and at some propitious time in the scheme of things goes to sleep, never to awaken again in earthly consciousness. That is the ideal ending of earthly life. It is the way that the transitions of many advanced masters and teachers of the organization have occurred, and it is the way that the organization would have transition occur in the lives of all of its members. Therefore, the proper way to live to prevent disease and pain, and the proper way to remedy the cause of any disease or pain naturally and properly is thoroughly taught by the organization.

No. 28

Q. Does the organization sell any remedies or devices which it claims will help to prolong life or prevent disease?

A. The true Rosicrucian organization has never sold things of this kind, nor does it sponsor or tolerate the use of devices of this kind. Many occult or mystical schools claiming to be Oriental, and represented in America by some foreign teacher, have tried to introduce in America under great secrecy and through insidious methods the sale of chemical combinations, drug preparations, or mystical charms or talismans which are purported to give immunity against disease and old age. The literature of such teachers or organizations is filled with misleading statements regarding the ideas being promulgated, and it is unfortunate indeed that America has proved to be the happy hunting ground of such charlatans.

No. 29

Q. Do the Rosicrucians of today attempt to practice or teach the Yogi principles or the other Hindu or Oriental teachings?

A. The Rosicrucian Order has never taught the Yogi principles except possibly in some branch of the Order located in India centuries ago. The Yogi teachings are distinctly the teachings of a

special and limited sect of one part of the Orient, and were never considered universal teachings, applicable to all nations, nor are they, as a whole, of any value in the Occidental world to modern people. The fact of the matter is that the Yoga teachings were recognized long ago as of little value except to those persons living in that part of the world where they originated. That is why the attempt on the part of some schools or movements to introduce the Yoga principles in modern lands in modern times has proven futile. To derive benefit from the Yoga principles connected with meditation—Bhakti yoga—the Oriental devotee had to spend many hours each day sitting in certain postures in absolute relaxation and profound meditation upon things unconnected with his material existence and unassociated with the practical duties and obligations of every-day life. Even the casual student of such teachings in modern lands finds it impractical to give this much time to the development of a side of his nature that will be of no practical advantage in his daily life. On the other hand, the benefits to be derived from breathing exercises which constitute the branch of the teachings known as Hatha Yoga have found expression and application in more modern and

simplified teachings, forms especially adapted to our needs and mode of life.

No. 30

Q. Is the Rosicrucian organization in any way connected with the Roman Catholic church or with the Roman Catholic Jesuit movement?

A. The Rosicrucian Order has never been connected in any way, outwardly or inwardly, publicly or secretly, with any church. The Rosicrucian organization is not a religious cult or sect in the sense that it teaches any sectarian theology or operates as a church in any sense. In the past some Roman Catholics have belonged to the organization. The historical records of the organization show that at one time one of the Popes, and in previous periods many of the Jesuits, were students of the Rosicrucian work; and because some of the great Protestant leaders were also students of the work, it has often been claimed that the Rosicrucian Order was, during the reformation period, a part of the Protestant propaganda. Naturally, an organization could not be religiously biased in both directions. The organization has kept itself free from religious and political revolutions and campaigns.

No. 31

Q. Has the Rosicrucian organization ever been criticized or persecuted by any of the great religious organizations?

A. Because the organization has never shown partiality in religious or political matters and does not attempt, through its teachings, to break down the faith of anyone in his or her religious convictions, the organization has never been officially or unofficially condemned by either the Roman Catholics, Protestants, or the Jews. It may be said in passing that the Rosicrucian organization is perhaps the only fraternal or semi-secret society that has never been singled out for any special criticism on the part of the various religious movements.

No. 32

Q. Have the Rosicrucians ever been publicly condemned or prosecuted for any of their activities?

A. Neither justly nor unjustly has the Organization ever been publicly condemned for its teachings or activities. The Organization has been peculiarly free from censorship by State or Civil authorities. The Organization has received numerous articles of publicity in newspapers commenting upon its activities in a favorable light. Even when

the Organization has had to defend itself in the Courts of the land, against individuals or groups who sought to attack it for malicious reasons or because of misconceived rivalry, the Press has been most sympathetic in relating the circumstances. In all such litigation, the Rosicrucian Order, A.M.O.R.C., *has always* been victorious and its rights maintained. Even in modern times, when so many mystical and metaphysical organizations have been ridiculed by the newspapers, or in magazine articles, for their sensationalism or for the purpose of increasing the circulation of such periodicals, by creating morbid reader interest, the Rosicrucian Order has been highly respected and praised. Nearly every large encyclopedia and unabridged dictionary has an account of the Rosicrucian Order, A.M.O.R.C., stating faithfully its origin and purposes. Such a record is one of which each member can be justly proud.

No. 33

Q. Is it true that some of the principal officers of the Rosicrucians in America today are associated with the Roman Catholic church?

A. So far as the Rosicrucian Order of AMORC is concerned, the chief officers for North and South America are in no way connected with

the Roman Catholic church, nor have they ever been of that religious denomination. The Imperator for North and South America was raised and educated as a Protestant, as was his wife. The Supreme Secretary is also a member of the Protestant religion, and the Grand Masters of the various jurisdictions are generally of the Protestant denominations. Some are members of the Jewish churches, with perhaps an occasional officer who was originally raised or educated in the Roman Catholic church. The Grand Master of Canada and his staff are members of the Episcopal church of England, while those of the Spanish speaking branches are of various religious denominations. Some of the teachers on the staff of the Supreme Council, being of foreign birth, are of the Buddhistic or Hindu religions, or other religions of the Orient.

No. 34

Q. I have been told that the Bible condemns the taking of oaths and the joining of secret societies. Is this true?

A. The injunction in the Bible against the taking of oaths pertains to making sworn statements in which the name of God is used to give emphasis to the statements made. We are reminded by this injunction that we should not

use the name of God in this way, but to let our aye be aye and our nay be nay. There is no injunction against the joining of private *societies of learning anywhere* in the Bible. In fact, we find from a careful reading of the Christian Bible that private societies of learning existed in the Bible days or in the early Christian days, and were not condemned. The fact of the matter is that Jesus, as well as the other great teachers of learning, appreciated the fact that not everyone is ready or qualified to receive all the facts and knowledge of life, and that those who are ready should be given more private and separate instruction than that given to the masses. In Matthew, Chapter XIII, we find that Jesus gave His great teachings in two different methods. To the masses He revealed the principles in simple stories and parables, while to His disciples in private He explained the laws and principles more profoundly and in detail. His disciples realized that there was a reason for this, and so we find the two following verses very interesting:

"And the disciples came, and said unto Him: Why speakest Thou unto them in parable?

"He answered and said unto them: Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given."

Ministers, clergymen, priests, and rabbis of the world have been members of the Rosicrucian Order and are today. None of these have found anything in the work of the organization or in its teachings which would be inconsistent with the high ideals of Christianity, or the principles and teachings of any other religion.

No. 35

Q. Why is the Rosicrucian Order believed to be a secret organization?

A. Because the average member makes it so. By this, we mean that the organization itself has never attempted to make the Brotherhood a secret among peoples, nor has it ever attempted to conceal itself so completely that it could be properly classified as a *secret society*. Certainly its ideals and purposes are not secret, nor any of its pledges to the members or pledges of the members to the organization. It has no great secret oaths which members must accept or make which have not been publicly printed and dealt with at length in histories and other books, or which cannot be printed or exposed to public examination even today. It does not work through secret channels, nor have any secret or ulterior motives. Its meeting places are not secret, and its propaganda is not secret. Nor do its officers and members hide in

secrecy. If the Rosicrucian organization could have its way or have its dreams materialized, it would give its teachings and all it has to offer freely and without limitation to every man, woman, and child in the world. It is constantly seeking ways and means of spreading its teachings to the masses. The difficulty which the organization has to face is that only those who have come to a keen realization of the need of what the Rosicrucians have to offer are really ready to accept the help that is available through the many activities included in the Rosicrucian work. The average member is so conscious of the fact that not all are ready or willing to give a little time and thought to their own improvement and the mastership of their own affairs in life, that he is careful and conservative in his remarks and in his invitations to others to accept the Rosicrucian offerings. This attitude on his part tends to make the organization more or less private or secret, and constitutes the only reason for the seeming secrecy of the organization.

No. 36

Q. Why is it said that you must be invited to join the Rosicrucian Order and cannot ask for membership of your own volition?

A. It is a traditional custom with the Rosicrucian organization, for the organization or its members to *invite* a seeker or a worthy person to come into the circle of its activities and share in its unusual benefits. In foreign lands, for many ages, it has been considered a great honor to receive a formal or informal invitation to unite with the organization. In the days of long ago, it would have seemed presumptuous for anyone to have made voluntary application or petition to join the organization. In America today the ancient system is respected and applied with some modification. Therefore, it is now customary for the organization or one of its members to invite the seeker or inquirer to make application for membership and have his application examined and passed upon. Therefore, all of the propaganda work is carried on in the form of invitations being sent to those who have manifested worthiness, interest, sincerity, special qualifications, or a real desire to step ahead of the non-progressive ones in life and become real masters of their affairs. This method does not prevent the seeker or interested one from writing to any of the branches or to the national headquarters and asking for further information regarding the Rosicrucian teachings and activities. If the inquirer's letter shows a sincere

interest, he is immediately invited to make application for membership, and a question sheet is sent to him to fill out and sign. The answers to the questions thereon are carefully considered by a committee, and if it is found that the inquirer is more than casually interested in the work, and really of a progressive trend of mind, he or she is at once accepted into the neophyte or probationary form of membership.

No. 37

Q. Are all new members placed in the probationary or neophyte classification without regard to any of their previous studies or their intellectual comprehension and attainments along similar lines?

A. All new members are placed in the same category for a short period, during which time certain fundamental principles are given to them and an opportunity afforded each member to indicate his or her special fitness for the studies, and thereafter the member finds that advancement is in accordance with his own ability and his own qualifications. No two members will find the work identical in their comprehension and understanding, and very soon after uniting with the organization, each member develops along lines particularly suited to his individual needs and previous education and training.

No. 38

Q. Is any special education or training needed to constitute qualifications for membership?

A. The ability to read and write, and to concentrate the mind for a moment or two upon each paragraph or sentence as it is read, are the preliminary educational requisites. Any man or woman with ordinary school education will be able to comprehend and master even the most profound parts of the Rosicrucian teachings. High school or college education will not be of any material benefit in the general comprehension of the work. The most simple language, and the most simple methods of presentment are used in all of the lecture work, and the experiments given to the members to try, whereby they can demonstrate and prove certain laws and principles to themselves, are of the most simple form, so that the average man or woman will have no difficulty whatever in performing these experiments. No memorizing, no difficult mental tests, are required anywhere throughout the work.

No. 39

Q. Are persons past middle age too old to take up the work?

A. Many who are far beyond middle age have united with the organization and found in it the

start of a new life, the beginning of a new career, and the openings of channels and paths to happiness, prosperity, and health, which they had believed were closed to them. It is not uncommon to find in the various branches of our organization men and women who are seventy, eighty, or ninety years of age, and who have been in the organization but a year or two. There are many members in the organization much older than this. The usual statement made by these persons is that they regret that they had not contacted the organization fifty years earlier in their lives. It is no more difficult for an elderly person to understand and master the teachings than it is for a young person, and there are just as many opportunities in life for the elderly person to bring a new world before his comprehension and enjoy the unknown marvels of life as there are for the young person.

No. 40

Q. What is the minimum age for membership in the Rosicrucian Order?

A. There never has been a definite minimum age established in a universal sense, and each country or each jurisdiction has certain rules in this regard which it has found compatible with the conditions to be dealt with. In most lands, and

especially in North America, young people who are below the legal age may become members only with the approval of their parents or guardians, and after being carefully examined as to their sincerity and serious attitude of mind. Persons above twenty-one years of age find the work intensely interesting because of the new start it gives them in life.

No. 41

Q. What has the Rosicrucian organization done toward teaching and instructing children in the right way of living and the right way of thinking?

A. In a few jurisdictions of the Order, there are junior lodges of the organization, especially designed and conducted for children ranging from twelve to twenty years of age. These lodges are conducted like clubs or society assemblies, with a set of officers selected from the junior members, and with specially prepared lectures or lessons, consisting of instructions in lodge or social decorum, and illustrations of the proper ways to attain a cultural and ethical understanding of life in the most simple matter. Where such junior lodges are not conducted, the children of members or children of those who are not members are given special articles or manuscript instructions to

read at home, and for very young children the organization conducts a subsidiary body known as the Child Culture Institute, which carries on special courses of instruction for mothers who are attempting to give cultural and ethical training at home to children between the ages of six and fifteen. There are also courses of instruction for expectant mothers, and a series of interesting stories in manuscript form to be read to young children so as to acquaint them with the important metaphysical, ethical, and cultural laws of Nature and man.

No. 42

Q. Must a member join a lodge and attend lodge meetings in order to receive the instructions and teachings of the Rosicrucians?

A. Years ago this question became an important one in North America because of the great distance between the cities where the principal lodges were located. By a special vote of the national convention of the organization, a national lodge to cover the entire North American country was organized and was empowered to offer a special series of graded instructions in manuscript form for home study. Since the organization never prints its teachings in books that are publicly sold, and does not put its teachings in printed form of a

permanent nature in any way, the lessons offered by the correspondence system are especially prepared from time to time and are constantly kept up to the modern standard of the progressive work in the regular lodge. Thousands of members in North America today are pursuing the Rosicrucian studies at home in this manner, with as great success and with as much efficiency in mastership as those who attend the regular lodges. Many members in the regular lodges are also pursuing the correspondence work at home. In hundreds of communities where there is no lodge, the large number of correspondence members have become acquainted and have formed groups which meet occasionally at one another's homes or in special halls to discuss the teachings, with questions answered by one of the most advanced members; they also carry on demonstrations and the application of certain principles. A monthly magazine issued by the national, supreme council of the organization goes each month to all of the correspondence members, as well as to the regular lodge members, and in this way every correspondence member is kept informed of all the national and international activities and given the latest findings and additions to the teachings. As with regular lodge membership, the correspondence

members do not have to buy any additional books or buy any special paraphernalia from the organization, or go into any heavy expenses of any kind, and the teachings are given just as freely to them as to the lodge members. In other words, no commercial features nor typical correspondence school fees are charged for the correspondence work. A correspondence member is a member of the organization in the same sense as a lodge member, and is, therefore, entitled to all of the instruction and benefits freely offered by the organization, and he or she may visit or attend groups or lodges whenever he is in any city or location where such are to be found.

No. 43

Q. Do the thoughts of evil minded persons create such powers or energies as will become destructive to land and property, as well as to individuals? In a book entitled, "Realms of the Living Dead," it is stated that mighty storm winds are made up of the embodied evil and malignant thought forces generated by mankind, which become entities like demons of destruction, sweeping on with tremendous power. Is this true?

A. Such an idea as that expressed in the book you have read is absolutely contrary to all sensible and rational mystical thought. Storms and winds,

cyclones and hurricanes, thunder and lightning, and all such manifestations of nature and the results therefrom, good or bad, are parts of God's creative process of evolution. In the early formation of this earth, great disturbances of land and sea—undoubtedly in the form of great storms, earthquakes, and other manifestations—resulted in the formation of continents, mountains, valleys, lakes, seas, and rivers. Animal life may have passed from existence, and other forms of living things may have changed their nature, but it was all for good. Every storm that blows, and every cataclysmic occurrence which man interprets as destructive, is part of the process of reconstruction. Only through intolerance, ignorance, or irrational thinking can man come to the conclusion that these things are evil. As for the thought forces coming from embodied evil minds, or malignant thinking on the part of man, affecting the earth and its elements or human beings and their lives, this is a superstitious idea continuing from the days when the ignorant minds of men believed that anything which was unpleasant to them, or disturbing to their individual peace, or contrary to conditions as they would have them, emanated from demons or from evil, earthly minds or evil powers of the heavens. Everything that is, is good. All is for

our ultimate benefit and to the glory of God. That we may be upset in our plans, disturbed in our peaceful tranquility, or aroused from our slumber in self indulgence by the activities of nature's forces, is no reason for us, individually or collectively, to believe that our judgment of what is good and evil is right. The true mystic will not believe that because he, individually, apparently loses or suffers through a natural law, the law is evil, or the manifestation of it is a manifestation of evil. What is loss to one is gain to another. What is a suffering to one must be a blessing to some one else, if the cause of these things is a natural cause directed by the benevolent, merciful, omnipotent Mind of the Creator of all things.

No. 44

Q. What position do the Rosicrucians take in regard to the Christian doctrines?

A. Collectively, as an international organization, composed of members of every religious thought and denomination, the Order takes no definite stand in regard to the religious doctrines of any church or religious movement. Naturally, there is nothing in the real teachings of the Rosicrucians which would make a devout Christian unhappy in his orthodoxy, nor is there anything in the teachings which would make the Jew or

the Mohammedan unhappy. The real teachings of the Rosicrucians can be completely studied, assimilated, and put into practical application without in any way interfering with the religious beliefs of anyone. It has been stated by thousands of students of our teachings that the continual reference to Divine principles, and the exposition of many ideas expressed in Biblical literature, has caused the students to do more Bible reading and more reading of the sacred literature of their particular denomination than any other form of study.

No. 45

Q. Why is it that some writers of so-called Rosicrucian literature present the Rosicrucian teachings as a version of Christian mysticism?

A. For the same reason that so many cults and movements, particularly in America, use some of the terms of the Christian religion in connection with their work. Whenever personal propounders of a new form of philosophy wish to attract considerable attention and secure a large following in America they organize their work as a *form of religion* and generally make it appear to be a *revelation of Christian principles*. This assures them of a large and profitable business. There is no reason for this, so far as the Rosicrucian teachings are concerned, and books or pamphlets claim-

ing to be Rosicrucian, which present a form of Christian mysticism based upon some individual, personal interpretation, are not truly Rosicrucian in any sense, and are simply designed to appeal to Christians without giving them the very important and valued instructions of the Rosicrucian Brotherhood.

No. 46

Q. Can strictly orthodox Christians belong to the Rosicrucian organization without compromising their position in the Christian church?

A. Orthodox Christians of the most devout kind can consistently belong to the Rosicrucian Order and study and follow its teachings with the utmost good to their lives and personal affairs, just as devout Christians might study law or music, art or chemistry, without compromising their position in the Christian church. Our records show that not only are there as many Christians in our organization as there are members of other denominations, but many of the leading Christian Divines and eminent representatives of the Christian church are members, and even officers, of the Rosicrucian Order. Some of these have written at length about the Rosicrucian teachings, and others have presented many of the Rosicrucian principles in their Sunday services and radio broadcasts.

No. 47

Q. If the Rosicrucians present no teachings that are contrary to the Christian teachings, or the teachings of any other church, then why should the Order claim to have new knowledge?

A. The teachings of the Rosicrucians deal with the practical things of life, and Divine principles are included because they make plain to man the operation of natural laws. While it is true that none of the Rosicrucian teachings will contradict any positive statement that may be found, for instance, in the Christian Bible, that does not mean that the teachings do not contain *new* knowledge that will not be found in the Christian or any other Bible. In the teachings of the various churches, we are implored to live rightly, to serve God, and our fellowman, and to lead a useful life. But nowhere in these sacred writings do we find such *practical* instructions as tell us precisely *how* we are to follow out the advice given, and how we may make our lives useful and of service to God and man. Books on philosophy and ethics explain to us the *need* for right living and right thinking, but they do not contain the practical examples, illustrations, and methods for meeting the multiple problems of our earthly life, nor do they give us exercises and problems to work with

whereby we develop such latent faculties and functions as we may possess, and which will enable us to master the obstacles in our path and attain the highest degree of usefulness and success. The Rosicrucian teachings do not philosophize, nor expound aphorisms and abstract principles, but state definite laws and then give specific instructions for the application of these laws to our daily needs. This is why the Rosicrucian teachings are distinctly different from the abstract teachings of the many cults and philosophical movements which merely inspire the mind to seek to live better or more happily without giving the definite instructions for accomplishing the desired end.

No. 48

Q. Are the Rosicrucian teachings of today merely a re-hash of the ancient teachings of the various schools of mystery?

A. Not at all. A compilation of the ancient mystery teachings has been attempted in many books and many encyclopedias, and has never made a strong appeal except to the scholarly, analytical minds who love to read of the ancient accomplishments without any thought of fitting them into the scheme of things today. The Rosicrucian teachings have been evolutionary in their development and progressive in their spirit. They have

not merely kept abreast of the times but have anticipated the needs of each new generation and each new race of people and have forged a pathway through the turmoil of civilization to the new land, the new life, and the new goal which was just beyond the horizon. In all ages and in all times, the master teachers and workers in the organization have contributed to the development and progressive nature of the teachings and instructions, and many of the revelations made in the teachings have been hundreds of years in advance of the discoveries of science. The teachings in the organization today deal with the affairs of the lives of men and women of modern times, and only such principles taught in the past as are in the form of universal truth are to be found in the present day teachings. Truth never becomes obsolete, and a law never changes its nature, but only its form of application. To study the ancient teachings in their ancient form, with their many references to ancient applications, would be of little value to the modern person of the modern world. This is why the cults and schools that teach the ancient philosophical principles of India and other Oriental lands without modification or modernization, have failed to render practical service in the Occidental world.

No. 49

Q. Does one have to believe in *reincarnation* in order to master the teachings and principles of the Rosicrucians?

A. No one is asked to believe in any abstract or positive principle in order to continue with the practical teachings and benefits of the Rosicrucian Order. In fact, the organization seeks to have its members refrain from accepting anything on faith, or adopting any principle before it has been demonstrated to be a truth. The doctrine of reincarnation explains many of the mysteries of life, but the doctrine itself need not be adopted by any student of the Rosicrucian teachings unless he or she has found from personal experience that the doctrine is true. Aside from this doctrine, the other teachings of the organization will be found of such practical help and of such logical and reasonable presentation that the doctrine of reincarnation may be set aside by the student without interfering with his progress or mastership. Whether the doctrine of reincarnation is true or not, is of no importance to the student of the practical teachings of Rosicrucianism. Those organizations which insist upon the acceptance of the doctrine of reincarnation in faith, greatly inter-

fere with the freedom of the student's individual thinking.

No. 50

Q. Do the Rosicrucians teach that man evolved from an animal, and that if he does not live properly he may be born again in some animal form?

A. The Rosicrucians teach no strange philosophy of this kind. The Rosicrucians know that the soul of man is ever progressing and ever evolving to a higher and higher standard of pureness of thought, it never recedes or retrogrades. Therefore, it would be impossible for the soul of a human ever to be born again in the body of a lower animal. Such teachings as this are remnants of ancient superstitions and are easily disproved by scientific and by Cosmic revelations. Man may be punished in various ways for his transgressions, but such punishment is to enable him to purge himself of his evil tendencies and rise to a higher standard. To cast the soul of a sinner back into a lower form of animal life, might serve as a punishment, but it would not contribute to his evolution and progress, and his development into a higher spiritual being. The Cosmic, carrying out the will of God, does not seek to punish us for our sins independently of its desire to make us better and more perfect

in our living. Therefore, such retrogression of the soul as is indicated by the above question would mean a defeat of the very purpose of the Cosmic principles.

No. 51

Q. I have read in some occult books that there exist in the universe some peculiar kinds of spirits called elementals or nature spirits, such as those which haunt forests, mountains, cataracts, rivers, and so forth, and are classified as dryads, naiads, elves, and so forth. It is said by several writers that these elemental spirits can seize humans and make slaves of men and women, or affect their lives. What do the Rosicrucians say about this?

A. Of all the leading occult and metaphysical schools of the Orient, and other lands, only two of them include this fantastic theory of elemental spirits in their teachings. So fantastic, alluring, and attractive was it to some Occidental readers of Oriental literature, that these Occidentals have seized upon this weird idea and elaborated upon it, because it made an excellent foundation for that sort of propaganda known as "fear propaganda," and that is always profitable to those who intend to write a number of books. In one of such books, the author intimates that everyone should be fearful of the influence of these

elementals, but should, at the same time, remember that there are formulas and methods whereby these elementals may be kept at a distance and good spirits invoked. Nothing is explained in such books as to how one may protect himself against these elementals, but the intimation is always there that by further inquiry or the buying of more books, the great protective knowledge may be obtained. This is what might be called high pressure salesmanship, or seductive advertising in the mystical literature of the Occident. The Rosicrucians know that when God created the human as the highest manifestation of His own Consciousness, He did not create other lesser expressions of consciousness which would have the power and the privilege of arbitrarily enslaving His highest creatures. The Rosicrucians know that God has given man a part of His own protective Consciousness, and that the mind of man and the will of man, like unto the Mind and Will of God, can and do protect man against every natural danger and temptation that exists, and that no lesser form of beings have either the power or privilege of enslaving the human being or even influencing or endangering the normal, natural course of human existence. If it were otherwise, life would be so illogical, God's laws so unsound

and unsystematic, and Nature's principles so haphazard and undependable, that there would be no need to study her laws or principles nor attempt to cooperate with them or use them. Most certainly there would be no need to try to find these invisible spirit elementals, since they would have the advantage, through their invisibility, minuteness, and mystical powers, and so could overcome us and control us, despite all of our efforts. Only the ignorant, superstitious minds of a few Oriental countries, and only the grossly ignorant and gullible students of popular forms of fantastic beliefs in the Occident, will give more than a passing thought to such theories, but rather will smile with toleration at the fact that a few writers can turn such fearful ideas into means and methods for filling their coffers.

No. 52

Q. What is the relationship between the Great White Brotherhood and the Rosicrucian Order?

A. The original activities of the Great White Brotherhood when first established in Egypt consisted almost exclusively of secret sessions held in very secret places for the purpose of bringing together the most illustrious minds of the period, and for the discussion and classification of such

unusual knowledge as had been discovered through experimentation, notation, observation, or revelation. The high motive in mind was to prepare teachers and workers to disseminate secretly among the seeking minds of the populace such seeds as would take root and have a very beneficial effect upon the cultural trend of their thinking. As time passed, eminent Avatars born in the organization, or coming into it at an early age, and being properly prepared were sent forth into other lands to quicken the reception of a new cycle and awaken the minds of the people to the higher aspects of life. To carry on the world-wide activities better, various forms of movements were organized by the Great White Brotherhood under various names, and these movements in several lands were wholly and enthusiastically supported by the Great White Brotherhood which, as a governing body, remained secret in its central location. Among these organizations thus sponsored by the Great White Brotherhood were the Essene Brotherhood and later the Rosicrucian Brotherhood which evolved out of the Essene and Therapeuti movements. Many of the eminent Avatars born in various parts of the world who were conscious of the inspiration given to them to bring light to the masses came under the observation of the Great White

Brotherhood, and through the Masters thereof received direct support and further inspiration. Some of these Avatars were permitted to organize movements of their own befitting the time and development of the people with whom they were dealing. One typical instance of this is the work of Madame Helena Blavatsky, who throughout her childhood was a subject of Cosmic inspiration and preparation, and submitted to the Cosmic urge to establish an independent organization which she called *Theosophy* because of its appeal to the class of people with which she believed she would have to deal. As she more completely attuned herself with the Cosmic, she eventually came in contact with the Masters of the Great White Brotherhood, and in the latter part of her life her work was sponsored by the Great White Brotherhood as one of its channels of operation. At her transition her work was completed as an Avatar of the Great White Brotherhood. Madame Blavatsky's writings and teachings will remain as a monument to her contact with the Brotherhood and to the great good that such other activities can accomplish. The organization she had founded had accomplished its definite mission, and there seemed to be no need for its continuance under the name and form used by her. In fact, the very rapid growth of the Rosi-

crucian Order throughout the world gave the Great White Brotherhood every possible channel and every opportunity it could utilize for the dissemination of its power and knowledge. With the Great White Lodge and its Ashramas and monasteries in several lands of the Orient providing a place for the most evolved workers of the organization to come together and devote their lives to the inner work of the Brotherhood, there was no reason for the maintenance of many movements or schools under various names divided against themselves under opposing leaders. Thus the Rosicrucian Order throughout the world today represents the general, inner and outer activities of the Great White Brotherhood and is the most extensive western world channel for the dissemination of the secret doctrines and teachings of the great Masters.

No. 53

Q. What is the necessity for initiation ceremonies?

A. A question of this kind usually arises in the mind of a person who is unfamiliar with the real purpose of true initiation ceremonies. Very often such persons have in mind an eleborate ritual, bombastic in its settings, and pretentious in the formalities and expressions. True initiation is

rather of the inner self than of the outer self. Ceremonialism may be divided into two classifications: First, that which is incidental to preparation for certain definite steps about to be taken; or, second, a dramatization and illustration of principles and ideals inwardly apprehended but outwardly incomprehensible. In regard to the first of these, we may say that any preliminary steps taken before beginning a definite course might be considered as *initiatory steps,* and any procedure wherein conditions are arranged and the individual prepared to adjust himself to the conditions may be properly called an *initiation.* In this sense, if a student of the higher teachings receives his first lesson, and decides that in order to do justice to the work at hand, and receive the utmost from the lesson to be studied, he should have privacy, quietness, and the facilities for concentration, he is closely following the procedure of initiation. If he takes himself off to a quiet room of his home, and arranges a comfortable seat and adjusts a proper light to read by and softens other lights in the room or removes things that would distract his attention, and closes himself against intrusion and interruption, we may properly say that in doing these things he is *initiating himself* into the work or labor at hand. If in doing these things he does

them with a sense of the sacredness, importance, and influence that they will have in his life, and reverently sits down in his room and proceeds to meditate a while before starting the lesson in order to clear his mind of intruding impressions and irrelevant thoughts, he is *performing a ritual* or *ceremonial* in connection with his initiation. It is absolutely necessary that the student of the higher laws and principles who is seeking to have these things become a part of his inner self should proceed with a realization that the objective or outer self, with its burden of worries, thoughts, and concerns regarding the material things in life, must be quieted and made peaceful in order that it may not interfere with the attunement on the part of the inner self. The true value of initiation lies in the attunement it brings to the inner self with the cosmic Mind and the Universal Intelligence. Any ceremony or ritual that aids the student or the Adept to bring the inner self to a higher phase of apprehension and comprehension is of unquestionable value and has its place in the course of study and development. Processes or rituals called initiations which do not do this, but merely elaborate on the importance of the work to be accomplished, are of little value indeed. Therefore, the Rosicrucians have only such ceremonies or forms of initia-

tion in their work as enable the student to attune himself with the Cosmic and quicken his inner comprehension. Such ceremonies are peaceful, quiet, and very often conducted privately, and without elaborate ritualism, by the student himself.

No. 54

Q. Are the Rosicrucian activities related in any way to the various religions or religious-fraternal movements of the Hindus, Persians, or others?

A. The Rosicrucian organization is not affiliated with any other outer or inner movements associated with religious activities, and is distinctly different from such movements as are indicated in the question. There are a number of organizations devoted to the unification of religions and religious ideas such as the *Bahai* movement, but the Rosicrucian Order is devoted exclusively to the dissemination and demonstration of such principles and laws as are applicable to the requirements of our everyday life. While many other organizations are devoted to the spread of the idea of a universal brotherhood, with the altruistic purpose of bringing all races and all beliefs together under one symbol of cooperative thinking and acting, the Rosicrucians are quietly and efficiently going about the unification of the races of man, and the minds of man, by teaching such practical principles as

enable men and women to live more useful lives in harmony with others everywhere. Those organizations which do not attempt to teach such practical things are simply holding an ideal before the minds of men and inspiring them to work toward that ideal. The Rosicrucian Order, on the other hand, is showing all men the very practical ways to bring this about. In this way, the Rosicrucian organization is distinctly different in purpose and practice from any other international fraternal body in the world.

No. 55

Q. Why is the subject of mysticism of interest to progressive minds?

A. Because there is an inherent desire in the consciousness of every progressive thinker to inquire into the origin of things, the mystery of life, and the ultimate purpose of our existence. In the early history of civilization, such inquiries as these constituted the delving into the mystical side of our existence, and mysticism became an eminent and profound school of thought. In the unlearned minds, mysticism today is erroneously associated with modern mysteries and with magic; but there is no magic in mysticism, and the only mystery therein is that which is unanswered and unsolved. Mysticism represents the highest expressions of

Truth, and the study of mysticism is a study of Truth in all of its pristine purity and uncontaminated manifestations. Mysticism is not a religion, although it reveals and explains the greatest and most profound of the religious mysteries; it is not an unscientific study, although it does not depend upon the findings of science for its knowledge, and accepts as many of its Truths through Cosmic Revelations as it does through the analytical observation of the objective minds utilizing every scientific process known to man; it is not a philosophy, for it directs the mind to the practical application of its principles, as urgently as it emphasizes the need of inspirational meditation. It is generally conceded by every eminent theologian that the essence of religion is its mysticism; and it is likewise conceded by every artist, musician, architect, inventor, or creative artisan that mysticism is the fabric out of which he weaves the inspired impressions for objective comprehension. In this we see that mysticism is the very essence of our higher thoughts and higher living, and without it as an element of nature, and a school of instruction, man is only partially educated and not wholly cognizant of the beauties, powers, and blessings of existence.

No. 56

Q. In what way does a mystical comprehension of the things of life enable man to enjoy life?

A. The mystical understanding of all things that exist brings to man a closer attunement with the natural laws of the universe, and removes from his consciousness the fear of the unknown and the fear of the misunderstood. This results in greater peace to his soul and mind, greater power of will, and greater determination to cooperate with the laws he knows to overcome the obstacles and limitations of his life here on earth. The study gives him a broader view of life and its miracles and mysteries, and enlarges his horizon of comprehension as well as widens his realm of sympathy and attunement. It enables him to anticipate the inevitable results of certain actions in his life, and to prepare for them. It removes the doubt regarding the consequences of other acts, and gives him the power to proceed with greater sureness and security. It attunes the harmony of the physical body to the creative principles, and thereby brings better health and a greater freedom from the influences of disease and contamination. It quickens man's perceptive faculties, awakens and develops the intuitive functionings of his consciousness, and makes him fortified in many ways to master

the trials and situations of his everyday affairs, bringing greater success and happiness. The mystic is ever alert to the finer things, the higher things, the better things, and the more real things of life, and he finds enjoyment, pleasure, contentment, and peace in conditions and circumstances where another is depressed, distracted, and discouraged.

No. 57

Q. Are not the great truths of our existence obtainable through *Revelation* rather than through study?

A. Even if this were so, it would be necessary for the average person to learn how to prepare himself for the Revelations, and unquestionably the influx of Cosmic Revelations would necessitate the invention of some system for the proper classification and analysis of the knowledge thus revealed. Great truths have undoubtedly been revealed to unprepared minds in the past, and through the partial comprehension of these Revelations, man has been able to advance civilization and to improve the conditions under which the races of man has lived. It is also true, however, that those Revelations which have come to prepared minds have been more comprehensible and more perfectly transmuted into benefits and bless-

ings. The whole purpose of the Rosicrucian Order is to acquaint the seeking mind with an understandable explanation and analysis as well as a logical classification of all the Revelations that have been made to man in the past, so that such as may come to the seeker in the future may be instantly and properly related to the known truths, and properly appreciated and comprehended. The teachings of the organization are not presented as dogmatic doctrines which must be accepted on faith, but as understandable principles susceptible to application and analysis, with such demonstrations as bring conviction and remove the necessity for faith. The acquirement of this knowledge naturally and gradually attunes the student for the reception of further knowledge through his own experimentation and study, or through Cosmic Revelation.

No. 58

Q. Why is not such knowledge published in books and disseminated freely to the public instead of being held for limited dissemination among members of a private organization?

A. Neither the Rosicrucian organization nor any other world-wide movement in the past or present that has possessed a knowledge of the great truths of life has attempted to limit the dis-

semination of such knowledge. The great problem and serious struggle on the part of all such movements has been to discover ways and means for the widest possible distribution of the teachings or information at their disposal. If the present-day Rosicrucian organization could do so, it would have the teachings introduced into all of the public schools where the foundation of education is laid in the minds of young men and women, and the teachings would be expounded as part of the preachments in every church. In fact, if the Great White Brotherhood could realize its dream of universal dissemination of this knowledge, there would be no need for the Rosicrucian organization or any of the schools of mysticism or mystical philosophy. But, the masses do not want this sort of education at the present time, and this is proved by the fact that only one person out of many thousands is interested enough in the improvement of his own welfare and the development of his best interests to pause a moment in the mad rush of material affairs to read a pamphlet or lesson or listen to a few words spoken by an enlightened one whom he may meet. This condition necessitates the dissemination of the knowledge in a limited way, and in a manner that will appeal to those who are seeking for it; not the projecting of it into the

affairs of those who have no time for it, and who would actively protest against its dissemination, as an unnecessary consumption of valuable time and effort. The Rosicrucian Order does not operate as a *secret* organization, but merely as a *private* organization, and does everything within its power to bring its work and its offerings before the attention of the public in a dignified and efficient manner. Every form of ethical procedure is used to apply the knowledge possessed by the organization to the betterment of mankind, in addition to the dissemination of the teachings; and for this reason many private forms of humanitarianism and altruistic activities are conducted by the organization under various names so that great good may come to many without having it appear that it is for the purpose of promulgating the teachings or appearing to be a subtle form of proselyting. Thousands of dollars are spent annually by every branch of the organization in conducting public meetings and radio broadcasts consisting of excellent music, interesting lectures, and illuminating discussions, in order to scatter as widely as possible such seeds as may fall into the fertile minds of seekers, or perhaps awaken an interest in these matters in the dormant mind of a potential seeker. Large sums of money are also spent in the dissemi-

nation of literature, in the presentation of motion-pictures and plays that teach an ethical or mystical principle, and in the dissemination of books or magazines containing helpful instruction. Nothing is left undone, of a dignified nature, to propagate the teachings of the organization in as efficient, economical, and impressive a manner as possible; and national congresses are held every year for the purpose of discussing ways and means of spreading the work as widely and as freely as is consistent with the awakening of the mass consciousness.

No. 59

Q. Why do we not hear more about the Rosicrucian organization in the speeches and writings of eminent persons?

A. The answer to this question is found in the reluctance on the part of prominent persons to speak of their personal affiliations for fear of appearing to be either boastful or seeming to bring their personal, philosophical connections into matters that have no connection therewith. On the other hand, many of the most eminent writers and public workers in America and other lands today are members of the organization. In their writings, speeches, or general activities they apply the Rosicrucian principles, and in many ways make them-

selves known to the understanding ones as students of the Rosicrucian work. In one case in the North and South American jurisdiction, the general manager and controller of one of the largest newspapers and every one of the heads of the important editorial and producing departments of the paper are members of the Rosicrucian organization. Any Rosicrucians reading that paper analytically would discover in each issue hundreds of earmarks indicating that the ethical ideals and sympathetic understanding of a real mystic entered into the make-up and editorial policy of that paper. The fact that the leading editorial articles and the news of the activities of the churches and the various educational institutions and humanitarian bodies always give emphasis to the ethical and mystical side of the things of life, and that the advertisements and offerings are free from all obscene or depressing pictures and statements, would indicate that the paper was carefully edited and directed by those who understood the principles being taught by the Rosicrucians. Even the business policy of this newspaper, dealing with its advertisers and with its subscribers, contains many unusual features that have attracted attention to the paper as one having philosophical ideals of a very high standard. And yet only occasionally does there appear a story or

a news item about the Rosicrucians, and always without any reference to the fact that the newspaper knows anything more about the Rosicrucians than is contained in the item. A number of eminent feature writers whose articles appear in magazines and Sunday editions of the newspapers are members of the organization, and their writings are often clipped and preserved by our members who recognize in the stories, or in the articles, extracts or principles from our teachings, carefully presented so as to sow seeds of thought without the objectionable feature of appearing to be some form of propaganda. In courts of law, judges who are members of the organization adhere to the principles taught by the Rosicrucians in the administration of justice and the tolerant, sympathetic consideration of the cases brought before them. Many physicians, scientists, professors in colleges, and tutors in schools who are members of the organization are devoutly demonstrating the practical nature of our work, and sowing seeds that must eventually produce distinct results. On the other hand, more and more of the popular books on religion, philosophy, morals, and ethics do make reference to the Rosicrucians; and the Rosicrucian Order in the United States has had in the last ten years more widespread publicity in the form of feature

articles telling of its activities, its teachings, and the lives of its principal workers than any other humanitarian movement of its kind. The organization has always tried to avoid such forms of bombastic propaganda as would make it appear to be a *cult* or a *sect* appealing for members who are desired to join in some unique reformation or school of fanaticism. Its unusual increase of members and students is more the result of the personal recommendation on the part of enthusiastic members than the result of any of its outer forms of propaganda. A Rosicrucian is generally known more by the life he lives and the happy, contented, successful manner in which he enjoys his life and carries on with his affairs than by any other sign; and often a number of Rosicrucians may be united in one church or in one service club or civic body for many years before any of them discover that there are other members of the Rosicrucian organization with them.

No. 60

Q. How do the Rosicrucians deal with the subject of hypnotism?

A. Rosicrucian teachings do not deal with hypnotism as a science or an art. In explaining and presenting all of the laws that pertain to various psychological states of consciousness, it is but

natural that reference would be made to sleep, whether induced or natural, and in this manner the so-called state of hypnosis is explained scientifically and properly. Likewise, the possible or probable benefits resulting from any induced state of semi-consciousness are fully dealt with as well as the false claims made for the so-called state of hypnosis. There was a time, a few years ago, when it would have been necessary to expound considerably on the dangers of experimenting with the popular formulas for attempting to produce the state of hypnosis, but those days have passed, and the real dangers associated with such experimentation are of little consequence as a result of the more popular understanding of other laws and principles of a superior efficiency. The popular craze for the study of hypnotism rightfully passed into oblivion as men and women came to understand the real principles of psychology and the application of them to our mental and physical requirements. Perhaps the greatest danger that was associated with the idea of hypnotism was the *fear* of it that existed in the minds of the unlearned. Nothing of a hypnotic nature could possibly be included in the work of the Rosicrucian Order because it would be unscientific, impracti-

cal, and unsound, from the Rosicrucian point of view.

No. 61

Q. If the doctrines of reincarnation are true, and all beings in the world today are incarnations only of those who have lived previously, how do you account for the increasing population?

A. This question assumes that as the world gets older month by month and year by year, the population is increasing by thousands of beings, and that there are more persons living on earth today than were living one hundred, five hundred, a thousand, or ten thousand years ago. This assumption, however, is not based upon any actual facts that are discovered by science. Regardless of what the population of the earth may be today, we have no reason to assume that it is any larger in number than it was ten thousand years ago. The assumption that the earth's population is increasing is based upon the belief that in recent centuries new lands have been discovered which were unpopulated and have since been populated without decreasing the population of other lands. It was believed, for instance, that when Columbus discovered America this continent was populated by only a few thousand Indians. If that assumption was correct, then it would appear that the

hundred million population now existing in the United States means a considerable addition to the entire population of the world. On the basis of such reasoning, it would appear that ten thousand or more years ago, there were only a few countries in the world which had any population, and that today those same countries have an increased population, while the new lands that have been opened to civilization have added millions of new beings to the earth's population. The findings of science, however, are constantly revealing what the ancient mystics of the Orient always contended, namely, that the North American continent, for instance, was always thickly populated at different periods in its history, and the discovery of lost cities of enormous size and the ruins of ancient centers of civilization prove that at one time North America was well populated with a highly advanced race of people, or with many *races* of peoples. The same thing can be said of parts of South America and other lands. Then we must not forget that there were great continents called Atlantis and Lemuria which were also thickly populated, but which became submerged and brought to an end the earthly existence of millions of incarnated beings. Taking these facts into consideration, it is possible to conceive that at

various cycles of the earth's existence, the earth has had a very large population, and that at other cycles the population has been greatly decreased through famine, earthquakes, storms, volcanic eruptions and other natural means of evolution. Therefore, it may be that there are no more beings on the earth today than there were thousands of centuries ago. However, all of this is purely speculative, and solely a result of the assumption that the population of the earth is increasing continuously without the creation of new souls. There is nothing in the doctrines of reincarnation to intimate that every living creature on the face of the earth has lived before, and that no being is now living for the *first time* on this earth plane. It is very possible that many of the thousands of primitive beings that are discovered on various islands and in far away sections of uncivilized land are *new soul* expressions having their first incarnation on this earth. In fact, every scientific investigation of this class of beings indicates that this is so, and these facts help us to understand how the population of the earth can increase without presenting any contradiction to the doctrines of reincarnation.

No. 62

Q. Will not a thorough study of practical psychology cover all the benefits to be derived

from the study of the Rosicrucian teachings?

A. A thorough study of practical psychology will make the student familiar with the fundamental principles of the functioning of the mind, and cast some light on the relationship of the mind to the soul. This knowledge constitutes but a fraction of the knowledge included in a complete study of mysticism, metaphysics, psychology, and ontology. Certainly the Rosicrucian teachings embrace more important and more practical knowledge than is contained in a thorough course on psychology. Furthermore, no course on psychology deals with all of the practical problems of everyday life with solutions for them and methods whereby men and women may master the serious situations in life and accomplish the things which lead to contentment, perfect health, peace, happiness, and prosperity. Hundreds of books have been written on the subject of psychology and hundreds of lecturers have conducted public and private classes dealing exhaustively with psychology, and yet the average student of these courses and classes discovers that he has been merely touching the edge of a field of knowledge that becomes more and more alluring. Many thousands of the members who unite with the Rosicrucian organization have spent years in the study

of psychology and come to the Rosicrucian organization seeking more knowledge and more *practical* help than they have had; and the fact that they remain in the organization and become enthusiastic regarding the work and teachings of the Rosicrucian Order indicates that they did not find in psychology the complete presentation of the principles which are necessary for a comprehensive understanding of life and all of its problems. For a number of years America was enthusiastic over the subject of practical psychology, and this study was offered as a solution to all of the ills and problems of humanity. The study of this science was bombastically offered as the *last and ultimate key* to life and its enigmas. The fad has waned solely because the thousands who devoted their time and money in close application to the study of psychology discovered that it was not the great panacea that it was claimed to be, despite the excellent help it has been in many ways.

No. 63

Q. Cannot anyone secure just as complete an outline of the Rosicrucian teachings from any of the popular books on Rosicrucian principles as by taking the course of study from the Rosicrucian Order?

A. The Rosicrucian teachings in their entirety, and even in a fairly comprehensible outline, have never been published in any books sold on the open market, *and never will be.* It is true that a number of publishers have been tempted by the demand on the part of thousands of seekers for such books, to publish pamphlets and books *claiming* to contain the Rosicrucian secrets, teachings, rituals, symbols, and so forth. It is notable that in every case the most bombastic of these claims, and the most alluring of these books, are issued by publishing companies or individuals having absolutely no connection with the Rosicrucian Order, and not operating as a part of the Rosicrucian Order. Furthermore, a casual examination of the eight or ten books published within the last fifty years in America claiming to contain some of the Rosicrucian teachings show that no two of these books contain the same fundamental principles, use the same terminology, have the same viewpoint on essential principles in life, or offer the same explanations. Certainly, therefore, all of them cannot be Rosicrucian presentations. There cannot be and never has been any diversity of opinion on the part of the real Rosicrucian instructors in regard to the principles, laws, and teachings of the Rosicrucian work, and whether a

man or woman unites with the Rosicrucian organization in Egypt, South Africa, Australia, United States, England, France, or Germany, the teachings are identical, and the uniformity of understanding and practice of these principles is one of the strong features making for cooperative action and universal brotherhood. Differences of opinion on the part of teachers or writers of popular books in regard to the same science would not only cause confusion in the minds of the students, but lead to endless speculative theories and inconsistent consequences. This is precisely what one finds in the books offered on the open market as outlines of Rosicrucian teachings. In every case these books have been written by men or women who have had some course of reading in metaphysical or occult subjects, and have attempted to write a personal opinion of what the Rosicrucian teachings may be like or should be like without any real knowledge of them. No Rosicrucian student who has completed the course of study and is proficient and successful in his application of the principles and the mastery of his life has ever written or attempted to write a book presenting these teachings to the public for a commercial consideration. We say it has never been done, and we further say it never will be done; for every such stu-

dent knows that it would be inconsistent and improper, and, therefore, *impossible,* in the light of his understanding and development. Several thousand men and women among the others who unite with the Rosicrucian organization every year spend large sums of money in the purchase of such books before coming into the organization, with the hope of economically and conveniently learning the principles which they believe will produce the utmost benefit in their lives. They finally discover that the purchase of these books becomes a costly proposition, and that they are expending more money this way in one year than they would in several years in the proper manner of study. They find that they receive no benefits but are becoming constantly confused through the differences of opinions on the part of these authors and through the continual issuance of new books with new ideas written for the purpose of tempting the seeker to continue to buy books in the hope that his search will eventually come to an end. The more alluring and tempting, and the more *inclusive,* are the titles of any of these so-called Rosicrucian books, the more sure one can be that the books contain nothing of real value and are designed solely to appeal to the susceptibility of the unguided seeker. Books which claim to be an ex-

position of the Rosicrucian mysteries or a presentation of the Rosicrucian *rites and rituals,* or of the *secret doctrines* of the Rosicrucians, are not only misleading in their titles, but deceptive in the claims set forth, inasmuch as such books do not and cannot contain what is claimed for them. Attention is called to a section of the history of the organization published in this book, which explains how and why a number of pseudo-Rosicrucian movements have attempted to carry on the impression of being a part of the Rosicrucian Order by the adoption of misleading names, or by simulating emblems, while doing nothing more than publishing and selling useless books. Everyone of common sense will appreciate the fact that any book offered for public sale, claimed to be a complete presentation of the *secret teachings* and *secret ritual* of the *Freemasons* would be unworthy of purchase at any price, for one would know instinctively that the contents of the book could not possibly fulfill the claim made by the title. The same may be said of books dealing with the subject of Rosicrucianism.

No. 64

Q. Is it not true that the Rosicrucian Order in America and in some other lands has published some books dealing with Rosicrucianism, even

though they say that the Rosicrucian teachings are never published in any public books?

A. The Rosicrucian Order in America, like the Order in other jurisdictions, for many centuries has published certain books which present the real ideals and philosophical standards of the Rosicrucian fraternity. None of these books, however, has ever borne a title that would indicate that it contained the *secret teachings* or an outline of all the teachings, or a presentation of the complete teachings, rituals, practices, and work of the organization. In checking up on the largest Rosicrucian bibliography, compiled in Europe a few years ago, it was found that not one of three thousand eight hundred some odd books contained a title or a sub-title that was misleading in so far as claiming the book to be a presentation of the *secret teachings* or the *complete teachings,* or the practices and arts, of Rosicrucianism. This in itself distinguishes these official books from the pretentious offerings and subtle inducements put forward in the titles of books published by concerns not connected with the Rosicrucian Order, and not familiar with the real Rosicrucian teachings. The Rosicrucian Order in America, for instance, has published a book dealing with the "Rosicrucian Principles for Home and Business."

This book does not present the secret teachings of the Rosicrucians, nor does it claim to do so, and distinctly states in its introduction that the book presents only a few of the Rosicrucian principles with an enlargement and elaboration of their application to business and social affairs. Everyone who reads such a book and derives unmistakable benefits from the principles presented, is continuously made aware by the statements therein that the more extended and varied teachings of the Rosicrucian work are not contained in the printed pages. In another book published by the Rosicrucian Order of North and South America, dealing with the subject of reincarnation in story form for the sake of those who want to know what reincarnation deals with, and in books dealing with the mystical life of Jesus, the history of the Order, the early manuscript writings of the Masters of Tibet, and similar publications, only such subjects are dealt with as are not a part of the secret teachings or the practical teachings of the complete course of Rosicrucian study. Even though the Rosicrucian Order were to publish a complete library of several hundred books, which it intends to do in the coming years, none of these would contain the complete course of study as given by the Rosicrucian Order in all the lands where it exists. Such

books are helpful, inspiring, and of practical benefit to members and non-members alike, and are issued and sold at an economical price. They should be classified as valuable contributions to the occult and metaphysical literature of the world, and not as claimed expositions of the secret Rosicrucian teachings.

No. 65

Q. Why is so much being said about the Rosicrucian Order at the present time, if it has existed in all lands for so many centuries?

A. A study of the history published in the other part of this book will show that the Order has had a public and private existence in alternating periods of one hundred and eight years each. There was a time when the Rosicrucian Order was as well known in America among the populace of this country at that time as it is known today, but this period was followed by one hundred and eight years of dormancy in the organization during which the public knowledge and interest in the organization passed away. In order to understand this the better, the attention of the reader is called to the section of the history dealing with "The One Hundred and Eight Year Cycle and the Mystery of C. R-C."

No. 66

Q. What are the moral requirements of membership in the Rosicrucian Order?

A. The only moral requirements necessary for membership in the Rosicrucian Order are that the applicant should be of good repute, living a life of general conformity with the moral and ethical standards of the country, and having a firm conviction in the existence of God. The Order excludes those who do not believe in the existence of God, solely because of the time that would have to be consumed and the unnecessary effort expended in establishing a conviction of the existence of God, *Supreme Architect, Divine Creator,* or *Omnipotent Intelligence* in the mind and heart of a prospective member. Unless such a conviction does exist in the consciousness of a student of the Rosicrucian teachings, he or she can make no progress and can never master the application of the natural laws. Those who are engaged in any practice or hobby contrary to the laws of the land, or in any profession or study that is unethical and tends toward fanaticism, radicalism, or extreme unconventionalism are not permitted to unite with the organization. Religious differences of opinion, so far as sectarianism is concerned, have no consideration in the qualification of an applicant. Each

applicant must promise, before being accepted, to honor and *respect the laws of the country and the Flag under which he lives,* and he or she must also promise to be *a good and useful citizen* in the upbuilding of a better nation. This naturally eliminates the objectors to law and order, and those who pretend to be conscientious objectors to the upholding of the nation's best interests in the time of peace or war. The sole purpose of the work of the Rosicrucian Order is not to make better beings out of individuals *in a selfish sense,* but to make better citizens in every country to the glory of God and the betterment of the nation. With each jurisdiction in each land having the same motive and the same purpose, the organization is building up a race of men and women of all nationalities, who see beyond national bounds and limitations and are united in one grand Brotherhood for the perfection of all races of mankind.

No. 67

Q. Do the Rosicrucians have to wear any particular garb, robe, or emblem, or conduct themselves in any outward manner so as to distinguish themselves from other citizens?

A. The Rosicrucian Order does not require its members to wear anything, or act in any manner, that would designate them as being different from

other persons, except in so far as their mental attitude of tolerance, sympathy, and understanding, and their success and happiness in life, would indicate them to be advanced persons, familiar with and applying a philosophy and system of living that enables them to achieve the utmost and receive the bountiful blessings of this universe.

No. 68

Q. Do the Rosicrucians read the Christian Bible and attend churches of any denomination?

A. It is but natural that the studies of spiritual and natural laws would lead to the close study of the Christian Bible as well as many other sacred books that have been written in the centuries past. Rosicrucians are devout students of the Christian Bible, for they find therein many expressions of the early comprehension of God's great laws. They are generally members of various churches of various denominations, for there is nothing in the teachings that would lead them from the church, and much that makes them appreciate the great work that the churches have done in the past and are doing today and which calls for their hearty support and cooperation.

No. 69

Q. Do the Rosicrucian teachings include *all* knowledge and *all* Truth?

A. It would be impossible for the Rosicrucian teachings to include all Truth and all knowledge. The study of facts known about *bacteria,* for instance, constitutes a long and serious course, but is not included in the Rosicrucian teachings because it has no place in its system, even though it does represent Truth. All the laws of *art* and *music* are not included in the Rosicrucian teachings, regardless of the fact that they also represent Truth. There is much knowledge in the universe generally known, and much that is only secretly known, that is not included in the Rosicrucian teachings, because it has no place in the scheme of things as outlined by the practical purposes of the organization. But all knowledge of metaphysical, occult, psychological, mystical, natural, spiritual, and mental laws that pertain to man's being, man's development, and man's mastership of the conditions around him, is included in the course in so far as it is of *practical value* and enables him actually to *do things* in this material world for his own betterment and the betterment of others. The teachings are inclusive enough to contain all that is good and practical and based upon Truth as presented in the teachings of all the other metaphysical and mystical schools of India, Egypt, Persia, and other lands. The fact that the Rosi-

crucian organization is represented in all of the Oriental lands and that the greatest teachers of the individual philosophies and mystical teachings in these other lands are officers and enthusiastic workers in the Rosicrucian Order, and have been so for many centuries, should plainly indicate that whatever is good and practical and true of these other teachings would become a part of the Rosicrucian studies. The Rosicrucian work continues to be as it has been in all centuries, the most complete and most inclusive of all schools. As rapidly as any laws and principles of nature are discovered, or evolved by experimentation and test on the part of Masters and highly developed individuals in any land, in any school of thought, and in any race of people, these things are immediately brought before the national and international congresses of the Rosicrucian Order. If found of practical value in either the Oriental or Occidental world they are added to the Rosicrucian instructions in a form to be most easily understood and most efficiently applied. Not being bound by any creed or dogmas, or limited by any traditions of antiquity, the Rosicrucian Order can logically and rightfully add to its teachings and modify them continuously in keeping with the evolving consciousness and requirement of all men and women.

No. 70

Q. Are the Rosicrucian teachings of today the same ancient teachings as those promulgated centuries ago?

A. The very fact that men and women of the Western World and of Occidental progressiveness find the teachings of *practical value* in their every day affairs, would indicate that the teachings of the Rosicrucian Order today cannot be those which were given in the schools of centuries past. Truth is never changing, and a law or principle that was sound and proved a thousand or ten thousand years ago must be sound and true today; but it may be a principle requiring no application on the part of men and women of *modern* times. Therefore, it would not be a practical one in the view of modern light and development. Many of the ancient principles in regard to diet and fasting which were sound, logical, and of practical help several centuries ago, are of little value today because of the improvements and modifications in man's living, and especially in the matter of eating. Therefore, the study of the ancient philosophies in their original form includes many principles and practices of no value today, and this fact is overlooked by many who seek knowledge from ancient sources, and in the republica-

tion of ancient books. On the other hand, many of the profound principles that served man so well in years gone by have their application today in a modified form, or in relation to activities and practices on our part not known to ancient peoples. In addition to this, every year sees the discovery, or evolution, of a new principle or law partially known—or perhaps unknown—to the ancients, but always existing in the Cosmic as a universal principle. These discoveries or evolved principles are tested and tried by the highest members of the organization in all lands and are gradually added to the teachings of the organization in order to provide the students with the very best and most modern application of the fundamental principles which are helpful to all. For this reason, the teachings and lessons of the Rosicrucian organization are continuously revised, modified, and augmented by its officers and members of its Research Council. The revisions and modifications do not set aside any Truth that is of a practical value, nor do they make untrue that which was and always will be true. The revisions and modifications usually apply to the wording, presentation, or utility of the principle or law. The Rosicrucian teachings of each year are the most advanced presentation of these things to be found in any school or

system, and are always in keeping with man's actual requirements and contemplations.

No. 71

Q. Do the Rosicrucian teachings follow in the wake of science in their revelations, or do they anticipate them?

A. The Rosicrucian teachings have always been many years, and often many centuries, in advance of the findings of science. This is not a reflection upon science, for science acknowledges and gives voice to principles and laws only after it has tested them in its own way and reduced them to certain measures and methods of observation. This unique standard established by science causes it to hold back in the acceptance of any law or principle, long after many of such principles have been known and used by progressive minds. The Rosicrucians, on the other hand, do not depend upon the rules of science for the discovery and test of natural laws and principles. They have their own way by which they may prove the truth or worthiness of a principle, and this method permits them to come to the proper conclusion quickly and with less likelihood of misjudgment than by the scientific method. This is proved by the fact that many principles and laws tested and proved by the Rosicrucians and adopted

by them have been rejected or denied by science for centuries, and then later found by science to be true. Another interesting fact is that at no time in the history of the Rosicrucian Order has it ever had to *retract* or *subtract* from its teachings any law or principle expounded as true, because of a discovery that it was untrue and inconsistent with other laws and principles. This cannot be said of the material sciences, which are constantly retracting and correcting statements made, or conclusions reached, by their own methods. In this connection we may say that scientists and philosophers have often called attention to the fact that the Rosicrucians have made most of the important contributions to scientific knowledge because of their unique methods of securing information, and their freedom from doctrinal limitations, which permits them to accept new knowledge that is proven true regardless of its uniqueness or astounding nature. New facts discovered by science, which do not fit nicely into the theories established by science, must of necessity be laid aside when there is a possibility of such new knowledge contradicting that which has been promulgated for some time. Rosicrucianism has never been in this predicament, and is not likely to be, since it has no theories but deals only with facts and truth. No discovery or revela-

tion, therefore, of a truth can be an inconsistency with what is already known to the Rosicrucians, nor can it be so unique that it will not fit into the woven fabric of principles and laws already established and in use. In a recent article in the Sunday edition of the *New York World* a former magazine editor writing on religious, scientific, and philosophic subjects stated that, "If my scientific friends think their labors are based on accuracy, this is nothing to the accuracy and the painstaking finality of the mystics who anticipated science, who announced discoveries in science centuries before they are worked out externally." He calls attention to the fact that the recent discoveries of Einstein, and of Millikan, and Eddington, deal with laws and principles well known to the mystics and used by them for many centuries. This probably explains why the eminent discoverers of great principles in physiology, anatomy, biology, chemistry, electricity, astronomy, medicine, music, and art have been advanced students of the Rosicrucian studies, and that today the leading experimenters in many of the greatest scientific laboratories of the world are also advanced students of the Rosicrucian work.

No. 72

Q. Is the Rosicrucian work only of benefit to the very learned and those engaged in scientific and professional occupations?

A. The larger part of the membership of the Rosicrucian Order consists of men and women who are *not* engaged in scientific or professional pursuits. The average member is a man or woman engaged in nominal business interests or engaged solely in looking after a home, caring for children, and bringing joy and happiness into the lives of a family. The organization would fail in its great aim if its work were not directed to give the utmost of benefit to the layman or to the average individual in life. It is with the multitude, and with the mass, that the great work must be accomplished, and where the greatest benefit can result. For this reason every man or woman who is capable of reading ordinarily in the English language, and capable of comprehending the meaning of the average words of the English language, can easily master and succeed in the application of the principles taught in the Rosicrucian teachings. The work becomes so fascinating, the study so tempting, and attractive in its revelations and applications, that men and women who have little time for other studies, or to devote evenings to un-

necessary things, are happy to set aside a part of one evening each week for the study of the weekly lecture so that during the other days of the week, in spare moments, the principles may be applied and benefits may be derived in every one of the daily affairs.

IMPORTANT

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▽

Explanatory

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ANTICIPATING questions which may be asked by the readers of this book, the publishers wish to announce that there is but one universal Rosicrucian Order existing in the world today, united in its various jurisdictions, and having one Supreme Council in accordance with the original plan of the ancient Rosicrucian manifestoes. The Rosicrucian Order is not a religious or sectarian society.

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INTRODUCTION BY H. SPENCER LEWIS, F. R. C., Ph. D.

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Volume XIX.

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By Ralph M. Lewis, F. R. C.

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